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QUEM TE DEUS ESSE JUSSIT

I. BAKER HOLROYD ESQ.

Sheffield Place Suſsex.

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FRIENDLY
CAUTIONS
AND
Advices to Officers, &c.

CAUTIONS
AND
ADVICES
TO
OFFICERS
OF THE
ARMY:
PARTICULARLY
SUBALTERNS.

Very proper to be Read by all
Gentlemen of that Rank
and Profeſſion.

By an OLD OFFICER.

> *Whatſoever thou takeſt in Hand, remember the End,*
> *and thou ſhalt never do amiſs.*
> Eccleſiaſticus, *Chap.* VII. Ver. 36.

LONDON:
Printed for THOMAS PAYNE, next the *Mews-Gate*, in
Caſtle-ſtreet, St *Martins*; and D. WILSON, and
T. DURHAM, at *Plato*'s *Head* in the *Strand*.
MDCCLX.

TO

HIS ROYAL HIGHNESS

GEORGE

Prince of *WALES*,

The following Sheets are moſt
humble dedicated, by

His Royal Highneſs's

Moſt Obedient,

Moſt Devoted,

and

Moſt Humble Servant.

—1760.

The Author.

The Author's great diſtance from *London*, has occaſioned the following Errors of the Preſs to be overlooked; which he hopes the Reader will be pleaſed to correct.

Pag.	Line	
24	13	For *ſome* read *Some*.
24	16	After the word *Capacity*, change the Period into a Comma. In the ſame line for *The*, read *the*.
74	9	After the word *Ruin*, change the Period into a Comma. In the ſame line for *If*, read *if*.
74	10	After the word *will*, change the Comma into a Period.
109	9	For *CRESSE*, read *CRESSE'*, with an Accent over the laſt *E*.
144	laſt.	For *only by thoſe*, read *only ſhared by thoſe*.
181	4	For *may only not*, read *may not only*.
189	19	After the word *MAN*, place a Period.
192	12	After the word *you*, change the Comma into a Period.
193	8	Change the Colon into a Comma.
197	18	For *made be made*, read *may be made*.
202		For 1760 at bottom, read 1756.

TO THE

MILITARY READERS.

GENTLEMEN,

THE following Sheets are offered to your ſerious peruſal, in Hopes, and with ardent Wiſhes, that they may anſwer the End for which they were profeſſedly written. The Time employed in reading them, will neither be long, nor I flatter myſelf entirely thrown away. Some Things I have ſaid in them may ſo effectually open your Eyes to Conviction and Reaſon, that if you have unhappily given into any of thoſe *Vices* I have pointed at, they may promote a Reformation in *you*, and a Deteſtation of *them:* For believe me, Gentlemen, you will not be the worſe *Soldiers*, for being *Good* and *Temperate Men*, and Chriſtians.

To prove the Truth of this Aſſertion, let me take Leave to inſtance in the preſent *King of Pruſ-*

ſia: in him you ſee the *Chriſtian* and the *Soldier* ſo intimately united, that he may well ſerve as a glorious Example for your Emulation. Adapt his *Manners* as well as his *Military Diſcipline*, and be aſſured you will find great Advantage in the Imitation.

I do not know, if I ought not to make ſome Apology for the few little Stories ſcattered throughout theſe Letters; but when I conſider that they are, for the moſt Part, ſo pertinent to the Subject I am upon, I believe I may venture to decline it; ſince it is well known, that *Example is better than Precept*.

I have thrown the Whole into two Letters only: The Advice before getting a Commiſſion into one; and *that* after getting it, into another; contenting myſelf with marking the Reſt in the Margin: This I did to avoid the frequent Beginnings and Concluſions; *theſe* would only have been impertinent Interruptions, and have ſwelled the Bulk of the Book, which was by no means my Intention.

The *Gout*, and other Infirmities, obliged me to quit the Army in the *Prime* of my Life; but as I always loved a *Soldier*, and honoured the Profeſſion, I thought

I could not better employ my Time and Experience, than in Endeavouring to do all the Good to the Service in my Power: And if I can but convince you of the Neceſſity of practiſing *Virtue* and *Oeconomy*, I ſhall have attained the End I propoſed to myſelf in turning Author. That this may really happen, is the ſincere Deſire of,

GENTLEMEN,

Your moſt obedient,

humble Servant.

FRIENDLY CAUTIONS, AND Advice to Officers, &c.

LETTER I.

SIR, —— 1756.

I WAS favoured with your obliging Letter in due Time, and am glad to obſerve by it that you have taken up ſo laudable a Reſolution as entering into the Army; which is a Profeſſion in itſelf truly Honourable, and in which a Man of ſuch Spirits and Parts as you poſſeſs, cannot fail of appearing to very great Advantage, and riſing to a very diſtinguiſhed Rank, if he eſcape the common Fate of War. You aſk my Advice on this Head in ſo forcible a manner, that were I not actuated by a particular Friendſhip for yourſelf, yet the hearty good Wiſhes I bear all Mankind in general, would make me incapable of refuſing to give it. I may ſay, without Vanity, that I am not altogether unequal to the Taſk: I was upwards of Twenty two Years in the Army myſelf; I had the Advantage of being inſtructed by a Father, one of the beſt of Men, who ſerved Fifty ſix, and of being adviſed by an elder Brother who ſerved Thirty four, ſo that I muſt have made a very bad Uſe of my Time, if all theſe put together have not gained me ſome uſeful Knowledge, and qualified me in a moderate degree to anſwer the Requeſt made in your Letter: I ſhall therefore proceed to give you my Opinion and Advice with great Impartiality, only requeſting you to overlook any little Inaccuracies I may fall into. The Honeſty of my Heart; the Sincerity of my Intentions, and my ſtrong Inclinations to benefit you, and all Mankind to the utmoſt of my Abilities, muſt plead my Excuſe for all Faults, both in Diction and Method.

The Army, is either *the beſt*, or *the worſt* School in the World; and it may very eaſily be judged by a young Man's *Outſet*, what his End will be. The Company he aſſociates with; the Inclination or Diſinclination he diſcovers, either to learn his Duty, or to Extravagance or Debauchery, are ſufficient Indications of it: but it will be ſoon enough for me to talk on this Head when you are honoured with a Commiſſion; at preſent I ſhall only endeavour to ſet before you ſuch things as deſerve to be *very ſeriouſly* conſidered, and with *very deep Attention*, before you trouble your Friends for a Commiſſion, that if you ſhould find yourſelf defective, you may give over all Thoughts of the Army, and retreat before it is too late.

COURAGE, or RESOLUTION, is ſo *eſſentially* neceſſary in the Life you have an Inclination to engage in, that it requires the niceſt, the ſtricteſt Scrutiny into yourſelf beforehand; leſt when you have commenced *Soldier*, and your Duty or the Honour of your Country calls upon you for an Exertion of it, you unhappily find yourſelf deficient in what is ſo highly requiſite; the Conſequence of which by the Martial Laws, is an ignominious *Death*: or, if the Law ſhould not extend ſo far, what is in my Opinion much worſe, a ſhameful Life, dragged on perhaps to Old Age.—To be a Scandal to Manhood; an indelible Blot to your Family; ſhunned by the World, and perhaps inſulted by a greater *Coward* than yourſelf; but whoſe Courage has not been put to the unhappy and inglorious Teſt that yours has by overlooking, or miſtaking your Talents, is ſo inſupportable, that ſurely *Death with Glory*, or in diſcharge of Duty, is infinitely *preferable* to ſuch *a Life* as this! You ſee then the abſolute Neceſſity of carefully examining yourſelf, and not having too favourable an Opinion of your own Courage.

In this Examination it will be neceſſary to make a right Diſtinction between true *Military Courage*, and that poſſeſſed by others. A young Fellow, when at School, is thought truly Brave if, when inſulted, he dares engage his Antagoniſt, when perhaps if he does not come off Conqueror, at leaſt he acquires the Character of a brave Lad. This is very well, where only a black Eye, or the Loſs of a Tooth is, in general, the worſt Conſequence. But how widely different is this from the other? from *Military Courage?* where a Man muſt go on as his Duty calls him, though he has all the Reaſon in the World to expect he ſhall not come off again with Life? or, if he comes off with Life, yet perhaps with the Loſs of a Limb? Such are the Trials of true Courage, when a Man dares look upon Death, or Maims, with coolneſs and ſteadineſs of Mind ſufficient to enable him to keep the Soldiers under his command ſtrictly to their Duty; and with ſuch an uniformity of Countenance as to betray no Apprehenſion of the Danger they are in to thoſe with him, whatever his private Thoughts may be. The Difference between the two kinds of Courage is evident; nor need I ſay more on this Head to one of your Capacity.

I cannot help again inſiſting upon the abſolute Neceſſity of *this* critical and ſevere Examination of yourſelf, before you apply for a Commiſſion. The want of this, or a Miſtake in it, has been the Cauſe that ſo many young Men have thought themſelves qualified, but upon Trial have found their Error, to their own eternal Reproach, and the Shame and Confuſion of their Families and Friends. It is not the daring to kick a Waiter at a Tavern—It is not the Strutting with a Cockade, dreſſed in Scarlet — It is not the uttering horrid Oaths and Imprecations at every word, that conſtitutes an Officer. Theſe may be current in Taverns and Brothels, but they are no Characteriſtics of true Courage. No: *That Man only is truly Brave, who fears nothing but doing a ſhameful Action; and that dares reſolutely and undauntedly* *go, where his Duty, how dangerous ſoever it is, may call him.*

Some have very unhappily taken a quarrelſome, bullying Diſpoſition in themſelves, for Courage. This is very far from being the Caſe; for a truly brave, ſenſible Man is not of this Diſpoſition; he will rather exert his *Patience*, than his Courage, unleſs where there is a Neceſſity for it. His Country has an abſolute Claim to it all: for them he reſerves it: and when they demand, he then puts forth *all* the Man, in bravely riſking his Life in their Defence, or for their Honour.

Neceſſity, or the Narrowneſs of their Fortune, have forced others into the Army againſt their own Inclination, and contrary to their Opinion of their own Capacity. Should theſe err, they are to be pitied, but the Shame of their Miſconduct ought in juſtice to be laid to their Friends Accounts: becauſe had theſe unhappy Wretches been left to have followed the Bent of their own Deſires, they might have made a ſhining Figure in ſome leſs dangerous Vocation, and not have added to the Number of thoſe that have brought Shame and Reproach upon a Profeſſion that is in itſelf truly reputable and honourable.

OBEDIENCE is likewiſe ſo neceſſary an Article in the Compoſition of a Soldier, that I hope you will thoroughly weigh with yourſelf whether you are poſſeſſed of a ſufficient Stock to enable you to diſcharge your Duty without repining. *Subordination* muſt be preſerved in the Army; for if a commanding Officer once ſuffers his *legal* Orders to be conteſted, he may bid adieu to Diſcipline, and expect his *Corps* will run into Riot and Diſobedience. For which Reaſon conſider, if you have a natural Diſpoſition to the regular Diſcharge of *all Parts* of Duty, without repining or murmuring. This is a neceſſary Conſideration, ſince ſome Parts of Duty are diſagreeable enough, it muſt be allowed; yet are they, nevertheleſs, highly neceſſary and indiſpenſible, and muſt unavoidably be performed: therefore, weigh well with yourſelf your Capacity in this particular; for be aſſured, that when a young Officer ſets out with repining at the Trifles, or as I may call it, the *Minutiæ* of his Duty, he will very ſoon be brought to think the more weighty and material Parts as unneceſſary and diſagreeable as the others, and will conſequently perform them in a careleſs and negligent manner, and not with that Chearfulneſs and Alacrity which the Service may require. It is eaſy to foreſee, that ſuch a Perſon will obtain the Character of a *Trifler*, and a careleſs Performer of Duty; which will be no Recommendation for Preferment: or if he ever is preferred, it will be more owing to his length of Service, than to his Merit or Capacity. Whereas on the contrary, a briſk, alert young Man, who makes it his *Study* to know, and his *Pleaſure* to perform his Duty, cannot fail of attracting the Regard and Recommendation of his *Superiors*: nor fail of Preferment, the juſt Reward of his Merit and Vigilance.

Thus have I given you my Advice on what you ſhould do previous to your getting a Commiſſion. If upon Examination you find yourſelf thoroughly qualified and obtain one, let me know; and I will throw together ſome Rules as a Guide for your Conduct in your military Capacity, in which I heartily wiſh you may make as praiſe-worthy a Figure as you have hitherto done in private Life. If I can tell you nothing but what your own good Senſe would have pointed out to you, at leaſt I ſhall have the Pleaſure of having endeavoured to ſerve you, as well as to convince you how much I am, with great Truth,

SIR,

Your aſſured Friend

and humble Servant.

LETTER II.

SIR,

I AM extremely obliged to you that you take in good part the Advice I gave you in my former Letter; I flatter myſelf you are convinced I gave it you with great Sincerity. My friendſhip for you, and my ſtrong Inclination and Wiſhes, to have all young Men ſet out upon a good footing, demanded it.

I rejoice to find you have made the Examination of yourſelf which I recommended to you; and am pleaſed to obſerve, that you rather ſpeak with Caution than with Poſitiveneſs of your Courage: But you quite charm me where you ſay, "That when your Duty calls, you hope "and will endeavour to acquit yourſelf "in the Diſcharge of it like a Man, like "a true-born *Engliſhman.*" This is ſpeaking like a Man of Senſe; becauſe no Man can *abſolutely* and *peremptorily* tell how he ſhall behave till put to the

Trial. I have heard ſo many young Officers, vaporing and wiſhing to meet an Enemy; nay, any one of them alone would have rejoiced at meeting ten *Frenchmen* or *Spaniards*, and yet when it has come to the Teſt, though not with ſuch odds to oppoſe them, I have ſeen them as remarkably *ſhy* in their Behaviour as they were *brave* in their Talk, before the Action began: I ſay, I have obſerved ſo many of theſe vain Boaſters, that I now have a very mean Opinion of any one that *puffs* off his own Courage. If you had ſpoke with leſs Caution, therefore, of yourſelf, I ſhould even have ſuſpected you. If I am really *brave*, let my *Actions* ſpeak it, not myſelf.— Silent Waters are the deepeſt: ſo the braveſt Man is the quieteſt. He will let others ſpeak his Fame, and not be his own Trumpet.

You tell me alſo, that in conſequence of the Scrutiny you have made into your own Breaſt, you have ſolicited and obtained a Commiſſion. I ſincerely wiſh you Joy of it: Long may you live a Credit to yourſelf and Friends: and may your Behaviour be ſuch, that by a quick riſe you may get to a Rank, the Poſſeſſion of which may be an Honour to *you*, and you to *it*; if any thing I have ſaid, or may ſay, ſhall in any ſhape conduce to it, how amply am I repaid for my trouble! how great will be my Satisfaction!

You put me in mind of my Promiſe made in my laſt, of giving you ſome Rules for your Conduct in that State of Life you are now entering upon; I ſhall with Pleaſure fulfil it, and am in hopes what I have to ſay will be of ſervice to you hereafter. I might indeed ſhorten my Taſk, by recommending to you that valuable Book on *Military Diſcipline* written by *Lieutenant General* BLAND; but as it can only inſtruct you in the abſolute Duty of an Officer, I hope it will not be deemed Preſumption if I ſupply what is wanting in that Treatiſe, the beſt ever written upon the Subject, at leaſt in our Language; eſpecially as my Advice will turn chiefly upon the *Oeconomy* and *Management*

nagement of a *young Officer* in private Life. The juſt Encomiums I have beſtowed upon *The Treatiſe of Military Diſcipline*, will be a ſufficient Hint to you to purchaſe, ſtudy, and obſerve it; you will find it of great uſe to you, on almoſt all Occaſions.

I ſhall once for all mention, that you muſt excuſe my often deſcending to Particulars that, to you, may appear trifleing; but as I would willingly have you ſet out well, I cannot avoid it, eſpecially when by obſerving them, they may very poſſibly gain you the Eſteem of your commanding Officer. If this may be the Caſe, they are neceſſary, how trifling ſoever they may appear.

You are no longer to look upon yourſelf as the Maſter of your own Time. It is now the *Public's*: and your *Sovereign*, your *General*, and your *Superior Officers*, have the abſolute Diſpoſal of it. You will therefore immediately wait on your *Colonel*, if in *London*, to know his Commands; which, I ſuppoſe, will be to ſet out for the Regiment as ſoon as poſſible,

ſible, in order to your being initiated in your Duty. I would not have you on any Account, unleſs the ſettling your Affairs be abſolutely neceſſary, deſire to be abſent from the Regiment. This will give a very good Impreſſion of you. And believe me, that nothing can be a ſtronger Recommendation of an Officer, than a conſtant Attendance at *Quarters*, which neceſſarily ſuppoſes a diligent Diſcharge of Duty. You will certainly find your Account in this at all times.

When you join the Regiment, wait immediately on the commanding Officer, and by no means ſend to him, as I know ſome young Officers have done: but as this was only a Crime of Ignorance, not of Preſumption, no notice could be taken of it, and I only mention it to guard you againſt acting ſo ridiculouſly. It would ſhew great Prudence and Diſcretion if you was to deſire him to recommend you to the Direction of ſome *good* Officer, who would inſtruct you in your Duty, and put you upon a good Method of *Management* and *Oeconomy*, of which, believe me, you will ſtand in great need: but more of this hereafter. This Officer, if he finds you profit by his Inſtructions, will take great Pleaſure in informing you, and if you model your Conduct by his, you will ſcarcely ever err. He will look upon you as his Brother, and pride himſelf on your good Behaviour: and you will eſteem yourſelf happy in his Friendſhip, and be cloſely knit to him by the Bands of Gratitude, for having put you in a way of gaining the Eſteem of all Men. I ſuppoſe him a worthy Man, for many ſuch are in the Army, therefore conſult him as an *Oracle*, and follow his *Dictates* invariably.

With regard to your *brother Officers*, I muſt obſerve to you, that as in all collective Bodies there are *good* and *bad*, ſo it is in the Army: The Colour of the Coat does not make the Man, any more than the Hood the Monk. Beware then how you enter into Connections, or Intimacies with any of them, till your Friend, or your own Obſervations have pointed out to you thoſe that are *worthy* of your more particular Regard and Eſteem: theſe carefully careſs; but avoid the Bad as carefully. For as a very wiſe Man ſaid long ago, *Who can handle Pitch and not be defiled?* So is it as impoſſible to converſe with the *Vicious* and *Profligate*, and not be infected by them in ſome degree. In a word then, be affable and courteous to all, but cultivate a Friendſhip only with the deſerving. — It is impoſſible but you muſt be acquainted and familiar with the *Bad* alſo, as the ſeveral Calls of Duty muſt neceſſarily bring you often together; but this by no means implies a Friendſhip with them: and what I would infer from this Caution is, that you would not put yourſelf ſo far under their Influence and Guidance, as to be led aſtray from the Paths of *Virtue*, to thoſe of *Vice*.

Superior Officers, from their Rank, their Experience, and their Abilities, claim a proper, a becoming (not a ſervile) Deference to be paid to them: Indeed all Mankind have a Claim to this; but a commanding Officer more particularly when the Regiment is under Arms. I have heard this diſputed, but ſurely I think very unwarrantably; and the Perſon who argued thus, would have been grievouſly inſulted in his own Opinion, had a private Soldier under his Command controverted his authority as much as he did the commanding Officer's. When off Duty, no Man has a Claim to more than his Behaviour entitles him to. But when under Arms, or in the Execution of his Office, we then are to conſider him not as Mr ——, but as one who diſpenſes the Orders of his Sovereign, whoſe delegated Authority he acts by. If we will not honour the Man, or if his private Conduct does not merit it, let us at leaſt reverence the Commiſſion he bears: for every Inſult offered to this reflects upon the Author of it.

All Bodies of Men muſt have a Head, a *Superior*; his Orders therefore, his *legal* ones I mean, muſt implicitly be obeyed; if they are not, the *Articles* of *War* * are very clear in the Puniſhment of ſuch Offences. If you will weigh this impartially and candidly in your own Mind, I have no fear but you will be of my Opinion with regard to this. Never then diſpute the Orders of your commanding Officer however tyrannical he may be, (for Tyrants there have been, and I fear will be in the Army) at leaſt not at the head of the Regiment, ſince that may be conſtrued *Mutiny*. If his Orders are ſuch as you think unreaſonable or illegal, argue it with him *cooly* and in *private*, and he may be convinced of his Error, and eſteem you for the Method you have taken: but if he ſtill continues inflexible, I know no Remedy you have left but *Obedience*. You will obſerve, that when I allow you may diſpute a commanding Officer's Orders, it is upon a Suppoſition they are *illegal*; when they are otherwiſe they cannot admit of the leaſt Diſpute without incurring the Penalty of *Mutiny* and Diſobedience. I will put a Caſe, where not only in my own, but in the Opinions of ſeveral very experienced Officers, you ought to obey and not diſpute: Suppoſe for Inſtance, when the Regiment is on Service, the Adjutant by miſtake puts you upon a dangerous Duty, out of your turn: *Him* you may tell of it, but I would mention it to no one elſe, ſince by ſo doing very diſadvantageous Reflections on a young Man's Character may be made. The Adjutant inſiſts upon it that he is right: you are convinced that he is wrong: What then is to be done? Why, do the Duty you are ordered upon, and when it is over, make your Complaint to the commanding Officer, who will, as he is in Duty bound, ſee that you have Juſtice done you: the Adjutant will meet with the Reward of his Miſtake or Malice, ſuppoſe it which you will, and you will gain great Credit and Eſteem, as your Conduct will plainly ſhew, you made your Complaint, not for fear of doing the Duty, but for the ſake of *Juſtice*, both to *yourſelf* and your *brother Officers*. I have ſtated this as a ſuppoſed Caſe, but it *really* did happen: The above Advice was given, but alas! it was not followed; and the Conſequence was ſuch as you may gueſs.

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* See Sect. II. Art. V.

You are alſo not only to obey Orders yourſelf, but to take Care, as much as in you lies, *that they are obeyed* by others. It is impoſſible for a commanding Officer to have his Eyes every where, therefore it is your *abſolute Duty* to lend him all the Aſſiſtance in your Power. Suppoſe, for Inſtance, it is ordered, That no Man ſhall appear in the Streets without his Side-Arms, *&c.* and that he be dreſſed clean, and in a *Soldier-like* manner. In ſome remote Corner of the Town you meet a Soldier, who has in no one Particular complied with theſe Orders, I do aver if you do not confine him for *Diſobedience*, or (if you have reaſon to believe it was from Forgetfulneſs, and that it will be a Caution to him for the future) if you do not reprimand him for it, you are deficient in your Duty, and nearly as guilty as he is. I have heard it urged, that the Duty of an inferior Officer, is only to *obey*, but that it is no part of it *to aſſiſt* the commanding Officer; *He* only is to look to the Execution of his own Orders: I do inſiſt upon the contrary, and the Inſtance I have given ſhews the Impracticability of it. I will allow, when the commanding Officer is preſent, if he takes no notice of the Diſobeyer of his Orders, it would rather look officious in any other to do it; but in all other Caſes it is your *abſolute Duty* to ſee them obeyed. Do you therefore lend him all the Aſſiſtance in your Power, whatever others may do, and be aſſured you have done your Duty.

Letter III.

There is not any thing in the World a young Officer ſhould be more careful of than his CHARACTER. If he ſuffers this to be once blown upon, all is over with him, and I think the moſt prudent Step he can then take, will be at once to quit the *Service*, if he can get leave, which I ſuppoſe he may the eaſier obtain if *Suſpicions only* are againſt him; but if *certain* Facts are laid to his Charge, and proved, if he eſcapes DEATH, the Reward of his *Cowardice*, he can expect nothing but to be turned out with Ignominy, as an Offence to the truly Brave, and a Scandal to the Profeſſion he diſhonoured

honoured by entering into it. Whilſt *Suſpicions only* are againſt him, there is a poſſibility of wiping them out, and that is by deſiring to go a *Voluntier* with the Grenadiers the firſt deſperate Attack they are ordered on. This may retrieve his *Character:* but if he is conſcious to himſelf, that there is too much reaſon for the Surmiſes to his diſadvantage, I fear *this* is a Remedy he will with great Difficulty bring himſelf to try; it may be worſe than the Diſeaſe: for in this, as in phyſical Complaints, Relapſes are attended with the moſt dangerous Conſequences. Let him therefore thoroughly examine himſelf, and if he is ſtill fearful he cannot retrieve himſelf this way, let him retire in time: It may be too late after a ſecond Trial.

If at any time you are at a loſs in reſpect to the right Diſcharge of your Duty, never be aſhamed to aſk ſome one more experienced than yourſelf; for it cannot be ſuppoſed that a young Officer as ſoon as he gets his Commiſſion is immediately inſpired with a thorough Knowledge of his Duty. Aſk then your commanding

Officer, and be aſſured, as it is his Duty, ſo will it be his Pleaſure to inſtruct a Perſon who ſhews ſuch a Propenſity to make himſelf Maſter of his Profeſſion. I ever found *my* ſuperior Officers very ready to give Advice when aſked: When none is required, it naturally ſuppoſes a Man knows what he is about; but he may find his Error too late: for if a Man has been any conſiderable time in the Army, *Ignorance* will hardly be admitted as a Plea of Excuſe, ſince he might have known better if he had pleaſed — ſome particular Emergencies excepted, where an Officer, both young and old, muſt act according to his own Capacity. The military Science may almoſt be called Mechanical; therefore it is the greater Shame if a Man does not know it. As I judge of all Mankind by myſelf, ſo I do aſſert it muſt give great Pleaſure to a ſuperior Officer to ſee a young Man inquiſitive to know his Duty by aſking Advice: and I never knew greater Satisfaction than when I ſaw ſuch a one profit by *that* Advice, and put it in execution. *Your* ſuperior Officer may be of the ſame Diſpoſition,

ſition, therefore let this be a ſtanding Maxim with you, NEVER BE ABOVE ASKING, NOR ASHAMED OF FOLLOWING, ADVICE.

VERACITY is ſo much an Obligation upon all Men in their Dealings with each other, that little need be ſaid of it here, and I ſhall only juſt recommend to you, that if you are employed in any Meſſages between the commanding Officer and any other Officer; or between him and the civil Magiſtrates, be very exact and cautious in reporting the Anſwer made by them, for very fatal Conſequences may attend a contrary Procedure. If you ſhould be taxed by your commanding Officer with any little Breaches or Neglects of Duty (and where is the Man that has not been guilty of ſuch?) confeſs it ingenuouſly, rather than aggravate your Crime by the Addition of one of a more enormous Nature; and he muſt be a ſtrange ſort of a Man indeed, who will not overlook a Trifle ſo honeſtly confeſſed!

I come now to ſpeak of your Behaviour to INFERIOR OFFICERS, and I think I cannot ſet you down a better Rule than, *That your Behaviour to them ſhould be ſuch as you expect from your Superiors to yourſelf:* This Rule, kept conſtantly in Mind, will be an excellent Regulator of your Conduct to them. Are they guilty of any little Error, or Neglect? aſk yourſelf, before you ſpeak to them on the head, How you ſhould like to be reprimanded on a ſimilar Occaſion? and let *that* determine how you are to talk to them. — Are they guilty of an unpardonable Crime? then confine them, without Inſults, and let the *Martial Law* take its Courſe: they cannot repine, and you have only done your Duty; but it is no part of Duty, either as a *Soldier* or a *Chriſtian*, to add *Inſults* to Confinement. Whatever Orders you have to give them, let it be done in an eaſy, genteel manner, without Oaths; for ſurely I may give my Orders to my *brother Officer* or my *Inferior*, in ſuch a manner that they ſhall be as peremptory and enforcing, as if I had ſwore a Million of Oaths. To ſay nothing of the Immorality of it in this Place, it is highly diſagreeable to hear a Man, becauſe he is my Superior in Rank, preface his Orders with *D—n your Bl—d Sir, I order, &c. &c.* This is very unbecoming from one Man to another, and is a Language I would not make uſe of to my *Horſe*, much leſs to my fellow *Chriſtian.* Be aſſured of this, that Men love to be uſed as Men, and not with ſuch outrageous Treatment.

Look upon the SOLDIERS under your command as *Servants* to the ſame Royal Maſter with yourſelf, and not as Slaves: a light they are too often placed in by a great Number of young Officers. Conſider, that without *them* you would be of no conſequence; and that their good or bad Behaviour reflects either *Glory* or *Shame* upon you; therefore make it your Study to obtain their Obedience by *Love*, rather than by *Fear.* I know this is counted *Servile* by ſome, but be aſſured it has no Foundation in fact, and that an affable, courteous Behaviour from an *Of-*

ficer to his *Soldiers*, cannot fail of gaining their *Love* and Confidence, which is certainly more eligible than their *Hatred* and Diſeſteem, whatever may be thought to the contrary. Their Love and Eſteem, may in many Inſtances be of the utmoſt Service to an Officer; to illuſtrate which, I cannot withſtand the ſtrong Temptation I have to tell you a Story, or two, upon this Occaſion.

At the Siege of *LISLE* in Queen ANN's Time, upon an Attack of ſome of the Out-works, the Grenadiers of the Fifteenth Regiment of Foot were obliged to retire, by the Springing of a Mine, or by the Superiority of the Defendants Fire: in this Retreat the Lieutenant of theſe Grenadiers, remarkable for his ill Treatment of them, was wounded, and fell. The Grenadiers were paſſing on, nor heeded his Intreaties to help him off: at laſt, he laid hold of a Pair of Shoes that were tied to the Waſte-belt of one of them; the Grenadier regardleſs of his Situation, and in Reſentment of his former Ill-uſage, took out a Knife from his

Pocket, with which he cut the String and left them with him, with this remarkable Expreſſion, *There! there is a new Pair of Shoes for you to carry to H-ll.* Had this unhappy Man by his good Behaviour gained the Love of his Men, I will be bold to ſay, not one of them but would have riſked his own Life to have ſaved *that* of his Officer.

At the Battle of *BLENHEIM*, the ſame Regiment was one of the few that attacked the Village, defended by Twenty ſeven Battalions of Foot, Twelve Squadrons of Dragoons, and a paliſadoed Entrenchment: The Major, apprehenſive of what might happen, before they marched on to the Attack, addreſſed the Regiment, confeſſed he had been much to blame; begged to fall by the Hands of the *French* and not by theirs: and promiſed, if he ſurvived that Day's Duty, that they ſhould ſee and be ſenſible of a thorough Reformation in his Treatment of them. And here I cannot help mentioning the brave Anſwer made by one of the Grenadiers to this Addreſs, *viz.*

March on, Sir, the Enemy is before you, and we have ſomething elſe to do, than to think of *you* now. After ſeveral ſucceſſive Attacks, the *French* fired all their Arms into the Air; then threw them down, and ſurrendered themſelves Priſoners of War. The Major ſeeing this, faced about to the Regiment and took off his Hat to give an Huzza; and juſt got out theſe Words, "Gentlemen, the "Day is our own," when a Muſket Ball hit him in the Forehead, and killed him inſtantly. Whether this Ball came by Accident or Deſign was never yet diſcovered, though more believed the latter, than the former.

The Major to another Regiment, had beat a Man pretty ſeverely as they were going to the Field of Exerciſe: when the *Pelottoon* oppoſite to him had fired, the Major called out that he was wounded. The Man who had been beat, hearing it, immediately quitted his Rank, and applying himſelf to the Officers, Gentlemen, ſays he, I deſire you will examine my Arms: my Firelock miſſed Fire, and thank GOD it did; which upon ſearching proved true. When the Major's Wound was dreſſed, the Top of a Ramrod was taken out of it, which, it was ſuppoſed, had been forced off by the Cartridge in ramming down the Charge. Had the Wound been made by a Ball, and the poor Fellow's Piece *not* miſſed Fire, every body would have condemned him, as there would have been ſtrong Appearances of Deſign againſt him.

Upon the Retreat after the brave, but fruitleſs Attack upon the Fort of *SAN-LAZARO* near *CARTHAGENO* in the *Weſt-Indies*, the Lieutenant of Grenadiers in the Fifteenth Regiment of Foot, the Captain and other Lieutenant being both dangerouſly wounded, marching in the Rear of his Men, which is the Officer's Poſt upon a Retreat, one of the Men obſerved to him, that the *Spaniards* fired very thick that way: but, ſays he, they ſhall not hurt you if I can prevent it; for I will march directly behind you and receive the Shot leſt they ſhould hit you. This you may be ſure the Officer would not ſuffer for fear of his Credit. They both got to the Camp unhurt, but the poor, honeſt Creature died the next Day of the Sickneſs that then raged dreadfully amongſt the few remaining Troops. What was remarkable in this poor Fellow's Eſteem was, that he had no perſonal Knowledge of the Lieutenant's Treatment of his Soldiers, he being but a Recruit, and the Lieutenant was only appointed to the Grenadiers on the Paſſage to the *Weſt Indies*; ſo that his Regard and Care for the Officer's Preſervation could only ariſe from the general Character he had of him from his brother Soldiers.

One Inſtance more, though of a different Nature. The Soldiers of a certain *Scots* Regiment heard that their Lieutenant Colonel was to retire, and that a Captain, and not their Major, who was their great Favourite, was to purchaſe of him. They held a Conſultation amongſt themſelves, and the Reſult was a Deputation, of two, or three of them to wait on the Major; who in a very reſpectful manner begged to know if there was any Truth in the Report, and why he did not purchaſe the Lieutenant-Colonelcy? He told them, that what they had heard was very true, and that he could not purchaſe for want of Money. They then entreated him to take no Steps in the Affair until they had made their Report to their Comrades; which they immediately did, and by them were ordered to wait again on the Major, and to tell him, that the whole Regiment was ſo ſenſible of his Merit as an Officer, and had always been ſo well uſed by him, that they were determined he ſhould not have the Mortification of a younger Officer coming over him: they therefore earneſtly intreated him to make a Bargain for the Commiſſion in agitation, and they would furniſh the Money, which they had actually raiſed amongſt themſelves, and which the Deputies laid before him at the ſame time. This ſingular Act of Generoſity and Gratitude did not take place, for the Lieutenant Colonel was either killed or preferred, I forget which now, and the Major ſucceeded him, to the great Joy of the whole Corps.

Theſe few Inſtances are I think ſufficient to determine you, or any reaſonable Man, which is moſt deſirable, his Soldiers *Love* or *Hatred?* and I could not avoid laying them before you to diſcover the Futility of their Aſſertion, who ſay, it is ſervile to aim at getting the Love of your Soldiers. The Fallacy of this Argument is too glaring to require any thing more being ſaid on the Subject.

Never make your Men any abſolute Promiſe, unleſs it is entirely in your own Power to perform it; in that Caſe keep ſtrictly to it, and never break your Word on any Account. If the Favour depends upon your commanding Officer's Grant, let your Promiſe be with ſuch a Reſtriction as this, I will lay it before the Colonel, or whoever has the Command, and I will obtain it for you *if I can.* Theſe Methods will gain their entire Confidence in you, and if the Requeſt be thought improper or inconvenient at that Time to be granted, no Reſentment will lie againſt you for the Refuſal or Diſappointment; and they will be thoroughly ſatisfied with your endeavour to ſerve them.

If you have the Payment of a Company at any time left with you, keep conſtantly to the regular and ſtated Days of Payment, and let each Man receive to the utmoſt of his Demands. Should this be neglected, the poor Fellows muſt neceſſarily run into Debt for their immediate Subſiſtance, and *Debt is the Ruin and Deſtruction of a Soldier.* Whatever ill Conſequences ariſe from a Neglect of this Nature, you muſt ſuffer for, and juſtly: For the Soldier cannot live without his Pay, no more than you can without yours. It will be neceſſary for you, if *this* becomes a Part of your Duty, to provide yourſelf with an Accompt-Book, in one Part of which enter all the Sums you receive for the Uſe of the Company; and in the other the Weekly Payments, and every thing elſe you diſburſe on their Account. Keep all the Serjeant's Pay-Notes, and all Re- Letter IV.

ceipts, to be produced as your Vouchers when you ſettle Accompts with your Captain. Never pay any thing in the Street, but only in your Room, where you can have your Book to poſt it in immediately; and truſt not to your Memory, for it may betray you, as I have known it betray many others, who by this careleſſneſs have found the Balance greatly againſt them when they have made up their Accompts: for no one in Reaſon can expect to be allowed for what he has no Vouchers to produce. *An Officer may very eaſily loſe Money by paying a Company, but it is abſolutely impoſſible for him to get any.* A Subaltern then cannot be too cautious in this particular. Soldiers have a very great Inclination to impoſe upon young Officers, though they themſelves are the Sufferers. They will tell you, they have Letters in the Poſt-Office come from the other End of the Kingdom, and want a Shilling or two to take them out: Their Shoes have been ſoled, and they want Money to pay the Cobler; or they have met with ſome prodigious Bargain in the way of their Trade, and want a little Money to pay for it: in ſhort, they have a thouſand ſuch Schemes to get Money from you, which if you give credit to, you may be a great loſer; for they get ſo much in Debt, that frequently to avoid living under Stoppages to pay it, they are tempted to deſert: By *this* the Service alſo ſuffers. I would not be underſtood that you ſhould never lend a Soldier a Trifle, I would only adviſe you to be cautious whom you truſt: your Pay-Serjeant can ſufficiently inform you of the Man you may thus aſſiſt. A ſmall Sum lent to a Soldier has often been of infinite Advantage to him: amongſt them, as in all Societies, there are good and bad, and I have met with many Soldiers of great Integrity and Punctuality in the Diſcharge both of their Debts and their Words, and who never failed repaying what I had lent them, on the Day they had promiſed. *Theſe* are the Men who may be truſted, and as they are Induſtrious and Sober, are ſo much the ſafer, becauſe they are never in Debt for Neceſſaries. On the contrary, the *idle Borrower* is perhaps obliged to be ſo much in

Debt for the common Neceſſaries a Soldier cannot do without, that what you lend only increaſes the Load, and very probably *all* is loſt by his Deſertion.

Keep your Men ſtrictly to their Duty, it is neceſſary for the good of the Service: becauſe if you ſhould for any time ſuffer a Remiſſneſs in this Article, and the Service ſhould afterwards require it, you will find it very difficult to reclaim them to a ſtricter Diſcipline: for after ſo long a Courſe of Irregularity, the Severities of Duty will be more difficultly endured.

Have a watchful Eye to maintain the Authority of your *Non-Commiſſioned Officers*, that is, your Serjeants and Corporals, but ſuffer them not to uſe your Men ill. If you once allow the Men to conteſt, or deſpiſe their Authority, it is but one Step to your own, and you may be aſſured the next Attack will be made on *that*. Thus will perhaps a well-regulated, a well-modelled Corps, be brought to Anarchy and Confuſion by your Indolence or Careleſſneſs. Prevent this therefore as much as in you lies, by your Vigilance and Reſolution before it comes to this fatal Criſis. Puniſh the Mutinous LEGALLY, and encourage the Obedient and Deſerving.

NEVER BEAT YOUR SOLDIERS, it is unmanly. Are they guilty of a Crime? make them Priſoners: let them be puniſhed *legally* by the Sentence of a Court-Martial, and my Life for it they will never repine. But to ſee, as I have too often done, a brave, honeſt old Soldier, battered and banged at the Caprice and Whim of an arrogant Officer, is really ſhocking to Humanity: and I never ſaw ſuch Scenes, but it brought to my remembrance the Saying of a *General* who ſeeing a *young Officer*, perhaps the Day after his joining the Regiment, threſhing an *old Soldier*, very probably for no other cauſe but to ſhew his Authority, or to look big in the Sight of thoſe who came to ſee him mount his firſt Guard, called out to him, *That is well done, Sir; beat the Dog: threſh him; for you know he DARE not ſtrike again.* This very Conſideration ought to be a ſufficient Reſtraint from this Practice. The Conſtruction the General put upon the Soldier's Paſſiveneſs, is, I can affirm upon certain Knowledge, the conſtant Conſtruction put upon ſuch Behaviour by the By-ſtanders. Would any Man then that would be eſteemed a Man of Courage lay himſelf open to ſuch an Imputation? We know it is allowed on all hands, that to ſtrike a *Coward*, reflects Diſhonour on the Striker; the Caſes are parallel, neither dares ſtrike again from the ſame Principle, from *Fear*, though their Fears ariſe from different Motives. The Coward dares not ſtrike again for *fear* of further Chaſtiſement: The Soldier's Hands are reſtrained by the Martial Laws, the *Fear* of which makes him ſtifle the raging Choler in his Breaſt. Durſt the Soldier, with Impunity, make Reſiſtance, I am apt to think this Practice would not be ſo univerſally given into as it is. But GOD forbid this ſhould ever be the Caſe, ſuch an Allowance would be dreadful. I hint at no particular Perſon here, and am only warm with Reſentment at ſo ungenerous, ſo unmanly a Practice, and hope what I have ſaid will be ſufficient to reſtrain your Arm, and withhold you from giving into it. I ſhould think it a very meritorious, and well ſpent part of my Life, had I Words of force enough to convince all who are guilty of it, to ſtop ſhort, and practiſe it no more. *They* themſelves in their cooler Moments would thank me for it, and I am ſure the poor Soldier would have *great reaſon* ſo to do. I cannot help endeavouring to keep you from this abſurd Cuſtom, by another Motive, upon the Principle of *doing as you would be done to.* Change Sides, for Inſtance: Suppoſe it had been your Fate to be born in ſo low a Station; or that by ſome cruel reverſe of Fortune, you were reduced to the Neceſſity of carrying Arms for a Maintenance: Think how you would reſent this Treatment: How your Soul would be torn with Grief, Rage, and Shame, to be treated like a Brute, who muſt be corrected into Obedience? Every Man is capable of knowing, and reſenting Ill-uſage, the *Low* as well as the *High*; therefore for Shame purſue ſo ſcandalous a Practice no more.

Some Nations are brought up in ſo abject, ſo ſlaviſh a Dependance on their Superiors, that Blows, nay even Maims and Death, are received by them with Thanks, and they lick the Feet, and kiſs the Rod of their Tyrants! But it is not ſo with *Engliſhmen*: Though they do in ſome Meaſure part with their Liberty when they enliſt, yet is the Law ſtill as ready to ſcreen them from Violence, Oppreſſion, and Tyranny, as it was before they entered into the Service; and ſurely it is a manifeſt Infringement of the Laws, arbitrarily to puniſh at your own Diſcretion, without the Opinion of a Jury, or Sentence paſſed upon the Culprit. I have been fuller on this head than I at firſt intended, yet cannot I diſmiſs it without another Caution, which is, that if you have unguardedly been guilty of beating a Soldier, do not confine him afterwards: this is puniſhing him twice for the ſame Crime, which no Law upon Earth that I know of, can juſtify. I remember once an Officer came to his Major, who then commanded the Regiment, and complained that a Soldier had inſulted him grievouſly, for which he had confined him, and deſired a Court-Martial on him. The Major added to the Orders he was *then* giving to the Adjutant, *one* for a Court-Martial to try the Offender, on the morrow; when the Officer ſaid, he had *beat* him as long as he had Strength, or that Stick (the remains of an enormous one being in his Hand) would hang together: To this the Major replied, Had you, Sir, only confined the Man for inſulting you, as you told me, you ſhould have ſeen ſtrict Juſtice done on the Delinquent; but as you thought proper to take your own Satisfaction, you muſt be content with *that*, for no other ſhall you have from me: I cannot in Conſcience puniſh twice for the ſame Crime; and immediately cancel'd the Order for a Court-Martial, and ordered the Adjutant to ſet the Man at Liberty.

Letter V.

Some Puniſhments are inflicted by Officers without the Sentence of a Court-Martial, for which, *Cuſtom* only can be pleaded, for I know of no other Authority they have for it, and theſe are PICKETTING — TYING NECK AND HEELS, and RIDING THE WOODEN HORSE; all three ſo ſevere, that I dare ſay all *humane* Officers would be very glad to have a Stop put to the arbitrary ordering of them. For who that has the leaſt Spark of Humanity in his Breaſt, can bear to ſee his fellow Creature ſitting upon the ſharp Ridge of two Boards nailed together, with perhaps four Firelocks tied to each Leg, for two Hours, it may be, and not compaſſionate him, or dread the Conſequence of ſo dangerous a Poſition? The other two are much worſe. *Picketing* is ſtanding upon the ſharp Point of a Stake driven into the Ground, upon one Foot, often without the Shoe! with the Arm on the contrary ſide extended, and bound up to ſuch a Height, that the poor Wretch muſt for the Time allotted him, either hang by his Wriſt, or reſt the Weight of his whole Body on the ſharp Point of the Picket on one Foot, for the other cannot afford him the leaſt Relief. *Tying Neck and Heels*, is thus performed. The Criminal ſits down on the Ground, when a Firelock is put under his Hams, and another over his Neck, which are forcibly brought, almoſt, together, by means of a Couple of Cartouch-box Straps. In this Situation, with his Chin between his Knees, has many a Man been kept, till the Blood has guſhed out at this Noſe, Mouth, and Ears; and Ruptures have too often been the fatal Conſequences, and a worthy Subject loſt to the Service, or rendered incapable of maintaining himſelf, when the Exigencies of the *State* no longer require his Duty. Can any one who has brought a Man into ſuch Circumſtances, ever forgive himſelf? I think not. Theſe Puniſhments, barbarous as they are, are only inflicted for petty Crimes as they are called, ſuch as, coming to the Field of Exerciſe five Minutes later than his Comrades, or overſtaying as many Minutes the Leave given him by his Officer when on Guard, &c. Will any body ſay theſe trifling Crimes deſerve ſuch ſevere, ſuch dangerous Puniſhments? I am aware that it may be aſked, Are petty Crimes and little Neglects of Duty to eſcape with

Impunity? I anſwer, No. — How then are they to be puniſhed? — By making the Culprit do a double Duty, that is, mount two Guards inſtead of one: making him ſtand Centinel four Hours inſtead of two; theſe, and ſeveral other Methods that might be fallen on, are in my Opinion Puniſhments ſufficiently adequate to ſuch Trifles. Crimes of a deeper Dye have their Puniſhments allotted them in the *Mutiny Act* and *Articles of War*, from which a Court-Martial cannot deviate without very juſtifiable Reaſons. You will ſay, that all Puniſhments are in themſelves grievous, and attended with Danger. I grant it: but then they are inflicted by the *Martial Laws*, and thoſe are your Sanction and Protection. Puniſhments are neceſſary, abſolutely ſo, while Men will be guilty of Crimes: all that I contend for is, that they ought not to be arbitrary, or inflicted at the Whim or Caprice of any *one* Man whatever, merely perhaps to ſhew his Authority, or to glut the Cruelty of his Diſpoſition. There is a Puniſhment called RUNNING THE GAUNTLET,

LET, in which if the Criminal has a good Share of Heels and a little Cunning, he may not *feel* twenty Laſhes from a whole Battalion. It is thus performed: The Battalion under Arms is drawn out ſix deep: the front, third, and fifth Ranks are ordered to face to the Right about, by which three double Lines of Men, facing each other, are formed. The Drummers then give to each Man a Willow Switch; and the Criminal, naked to the Waſte, is told to make the beſt of his way through the Ranks from the Right of the Battalion: he then runs from the Right to the Left between the firſt; from the Left to the Right between the ſecond, and from the Right to the Left between the third double Ranks. Now it is very obvious from this Diſpoſition of the Men, that only the ſecond, third, and ſixth Ranks can give their Stroke forward, ſo as to be felt: If the Criminal therefore has a good Share of Heels, and runs cloſe to theſe three Ranks, he baulks their Stroke ſo, as ſcarcely to let one in ten of them touch him; and he need not much fear the other Ranks, for as theirs muſt be given with a Back-ſtroke, he is paſt them almoſt before they can put themſelves into a proper Poſture. *This* is running the *Gauntlet*, and yet eaſy as it *may* be to the Criminal, there was a Clauſe in the former *Articles of War*, where, in ordering it as a Puniſhment, even for ſo dangerous a Crime as a Centinel quitting his Poſt before he was relieved; or being found Sleeping on his Poſt, it was with this Caution: “Which is a Puniſhment “we think not fitting to be otherwiſe “inflicted than by the Judgment of a “general or regimental Court-Martial.” Would to GOD, and I ſpeak it with all imaginable Deference and Submiſſion, the other Puniſhments I have juſt been deſcribing, were as effectually guarded againſt: I am convinced it would be greatly to the Advantage of the Service. —I have been thus particular in deſcribing theſe Puniſhments to you, as I dare ſay you have never ſeen them; to old Officers it would be needleſs: and I hope what I have ſaid will abſolutely reſtrain you from the Practice of them.

When a Vacancy of either Serjeant or Corporal happens, if you have the Command of a Company, be careful whom you recommend to your *Field-Officer* to fill it up. Let the Good of the Service determine your Recommendation; and be biaſſed neither by Favour nor Affection. This will effectually ſhew your Candor and Diſintereſtedneſs, and the Service will be greatly benefited by it. It will alſo be a great Excitement to your Men to qualify themſelves for ſuch Poſts, when they ſee their own good Behaviour is to be the only means of obtaining *your* Regard, and *their* Promotion. I have known it practiſed by too many, but I think it a very bad Practice, to fill up theſe Vacancies with their Servants, that is, with Soldiers who have waited on them in this Capacity. Theſe Men by having done no Duty, it may be for Years, muſt be allowed not very properly qualified either to keep the others to their Duty, or to inſtruct them in it. Beſides all this, the Soldiers generally have a very mean Opinion of them; they obey their Orders with great Reluctance, and grumble hard that thoſe who have had no Share in the Duty, ſhould run away with thoſe Poſts they ſo juſtly expected as the Reward of their Diligence, and the Dangers they have very probably run for them. I have heard of an Officer, who when he was upon any Out-guard or Poſt where no Company could be had, when Night came on called in his Serjeant, and if he anſwered this previous Queſtion, Were you ever a *Servant* or a *Drummer?* in the Negative, he was ordered to ſit down, and be his Companion, *for that Night only:* ſo mean an Opinion had this Gentleman of theſe two Profeſſions, that tho' the being alone would have been highly diſagreeable to him, he would have preferred it, rather than admit his Serjeant for his Companion, if he had been either Servant or Drummer. In general the Men look upon them in as contemptible a light.

Wherever you may chance to be in Quarters, make it your Endeavour to avoid all Diſputes with the CIVIL MAGISTRATES,

GISTRATES, this will be an excellent means to make you paſs your Time more happily, and will make them the readier to redreſs any little Complaints you may have to lay before them, between your Soldiers and their Landlords. Civility is due to all Men; and I am clearly of Opinion that it is infinitely eaſier, better I am ſure it is, to behave ſo than otherwiſe, and am as ſure that every Man will certainly find his Account in it. Complaints from a Civil Magiſtrate againſt an Officer, if well grounded, have often been attended *to*, to his great Diſſervice. Is he a rude, unpoliſhed Man? avoid him; and give him no Opportunity to uſe you ill, or to try your Patience. Is he a worthy Man, and fills the Chair with Dignity and Repute? eſteem him; and if you will conſider him as the Repreſentative of your *Royal Maſter*, this muſt entitle him to ſome Regard from you: and the more ſo, if you reflect, that all Outrages offered to the Magiſtrate, are Outrages offered to him whoſe Power he bears. In ſhort, you can never err in ſtriving to cultivate a good Underſtanding

ing with the Civil Magiſtrates, but you *may* err grievouſly and to your great Diſadvantage, if you purſue a contrary Courſe. — In the Rebellion in the Year 1715, a Regiment on the March Northwards, came to a certain City near the Center of *England*. The Lieutenant-Colonel who commanded it had, as he thought for the good of the Service, put two eaſy Days March into one. In ſome unlucky Diſpute with a Conſtable, either about Carriages or Quarters, the Lieutenant-Colonel was guilty of a very unjuſtifiable Action, he ſtruck the Conſtable, who I make no Diſpute was ſufficiently inſulting with his Tongue. Both went to make their Complaints to the Mayor, the one for the Inſults offered to him, the other for the Blows he had received. The Mayor, ſiding with the Peace-Officer, and having beſides had ſome Hint that the Lieutenant-Colonel had put two Days March into one, and had conſequently come to that City one Day ſooner than by his Orders he ought to have done, demanded a Sight of the *March-Route*, which when he had ſeen, he told the Lieutenant-Colonel, *Sir, You are not only a Breaker of your own Military Orders, but of the Peace here, for which I ſhall puniſh you as an Example to deter others from the ſame Practices. Here! Clerk, make out his Mittimus:* which was immediately done, and the Lieutenant-Colonel ſent to the common Goal. Each ſent up to *London* an Account of the Tranſaction; and I had this Story from the Captain that was ſent Poſt with the Lieutenant-Colonel's Account. Which of the two was to blame, I ſhall not take upon *me* to determine; but the Conſequence was, that the Lieutenant-Colonel was obliged to make a Submiſſion, before he could obtain his Enlargement.

To the INHABITANTS of your Quarters behave in ſuch a manner as to gain their good Opinion of you, and entitle you to Civility from them in return. Be courteous to all. If you have no Inclination to enter into any Intimacies with them, there is no Neceſſity to inſult them. I have heard an Officer upon his March into a Town, and *that* Letter VI.

no

no contemptible one, in the hearing of many of the Inhabitants wiſh *the d—n'd Town was in Flames, and every BOUGRE that dwelt in it hanged up by the Neck.* Surely this would never be a means to recommend him to the Notice of the People, unleſs it was to ſhun him. Avoid therefore all indecent Reflections either on the Town, or the Inhabitants of it. Fate, or their neceſſary Connections has fixed them in it, which always creates an Affection for a Place, therefore can they not patiently bear to hear *it*, and themſelves abuſed. Your abode there may be but for a very ſhort Space of Time, conſequently may be the better ſupported. Beſides, by this means you contribute to render the Place much more diſagreeable; for be aſſured after ſuch Declarations the Inhabitants *will* ſhun you, nor will they be induced to ſhew you *that* Hoſpitality a contrary Behaviour would exact from them: It is eaſy to ſee how uncomfortably an Officer in ſuch a Situation muſt paſs the little Time he is to be amongſt them, and the Conſideration that he himſelf is the original Cauſe, muſt add to the Diſagreeableneſs of it.— If a contrary Behaviour ſhould gain you their Eſteem, and they ſhould ſhew you all the Civility and Hoſpitality in their Power, let the Honour and Character of a Gentleman regulate your Conduct towards them. If they have *Wives* or *Daughters*, by no means *dare* to exceed the Limits of Decency or good Manners to them. Every Man has a very juſt Senſe of the Injury done him when the *Chaſtity* of either is invaded, or indeed only attempted; and if it was cooly attended to, I am apt to believe it would be ſufficient to guard againſt ſuch Breaches of Hoſpitality. A Man and his Wife, for Inſtance, have lived *happily* and *contentedly* for ſome Years, and he civilly invites me to his Houſe; ſhall I then dare to attempt to diſſolve an Union ſo deſireable? Shall I even *dare* to give him Grounds for the leaſt Suſpicion? No aſſuredly; I ought not, even ſhould I diſcover any Symptoms of Levity on her Side. An abſolute Certainty of a criminal Correſpondence muſt render *both* miſerable:

ſerable: the poor Man *moſt certainly ſo*: — Has he *only* Suſpicions?

> ——— *Trifles light as Air*
> *Are to the Jealous Confirmations ſtrong*
> *As Proofs of holy Writ.* ——

Therefore carefully avoid giving even the leaſt Shadow of Uneaſineſs, and make him not ſo terrible a Return for his Hoſpitality. Let Cornet BUCKLE's Fate be a ſufficient *Beacon* for you to avoid the fatal Rock he ſo unhappily loſt his Life upon. The Story is ſo recent that I may be excuſed relating it: The naming the poor unfortunate Youth, will I hope be enough *.

The Man perhaps has no Wife; or if he has, ſhe is not Miſtreſs of Charms ſufficient to engage your Attention. But he has a Daughter, young, blooming and gay; in ſome unguarded, ſome unhappy Moment for her, you make your Attempt and too fatally ſucceed. What muſt be your after-Thoughts if you are yet poſſeſſed of the leaſt Spark of *Honour* or Remorſe? An innocent Girl ruined, undone! expoſed to Shame and Ignominy! whoſe Character can never be retrieved, and who can never after appear in Public, but to be pointed at as the Reproach and Scandal of her Sex. Add to this the Unhappineſs, the Miſery of her Parents; the indelible, the eternal Shame you have fixed upon them and their whole Family, whom you have ſo diſmally diſappointed in their Hopes of ſeeing this their Child, perhaps their favourite, their *only* Child, comfortably and happily ſettled in the World, with ſome honeſt, worthy Man, in Credit and Repute. Think on this betimes, and let the dreadful Conſequences deter you from Attempts of this Nature. — Another, though indeed an infinitely leſs weighty Reaſon, ought to check your unbridled Appetites, and that is, The light you will appear in the remainder of the Time you ſtay there; the Reception you muſt expect to meet with in your next Quarters, where your Character will have reached before you *(for Fame has Tongues as well as Wings)* and the evil Eye the Officers that ſucceed you will be viewed with by the Inhabitants of the Town you have left. People are too apt to judge of the *Lump* by the *Sample*, and if *one* Officer is bad, raſhly conclude that all are ſo. An opulent City in the Weſt of *England*, little uſed to have Troops with them, had a Regiment, or part of one, I know not which now, ſent to be quartered there: The principal Inhabitants and wealthieſt Merchants, glad to ſhew their Hoſpitality, and Attachment to their Sovereign, took the firſt Opportunities to get acquainted with the Officers, inviting them to their Houſes, and ſhewing them every Civility in their Power, and were never eaſy but when they had one or other of them daily with them: This was truly a very deſirable Situation. A Merchant extremely eaſy in his Circumſtances, took ſo prodigious a liking to one Officer in particular, that he gave him an Apartment in his own

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* So much Time having elapſed ſince writing the above, it will now be neceſſary to mention, That this ill-fated Youth had juſt obtained a Cornetcy of Dragoons, and the Man of the Houſe where he lodged, having reaſon to ſuſpect too much Familiarity between his Wife and the Cornet, ripped up his Belly with a Knife which he uſed in his Trade as a *Cork-Cutter*.

Houſe, and made him in a manner abſolute Maſter of it, the Officer's Friends being always welcome to his Table. The Merchant was a Widower, and had only two favourite Daughters; the Officer in ſo comfortable a Station, caſt his wanton Eyes upon them, and too fatally ſucceeding, ruined, debauched them both: Dreadful return to the Merchant's miſplaced Friendſhip! The Conſequence of this ungenerous Action was, that *all* Officers ever after were ſhunned as a public Nuſance, as a Peſt to Society; nor can I tell if the Inhabitants have yet conquered their Averſion to a Red Coat. — If you have therefore incautiouſly taken any Steps towards an Attack of this Species, ſtop ſhort at once, before it be too late; ſo ſhall you enjoy the unſpeakable, the tranſporting Satisfaction of having preſerved both yourſelf, and the deſigned Victim, ſpotleſs and undefiled; and will prevent an infinite Fund of Miſery and Mortification, the dire Attendants of ſuch foul Miſdeeds, from falling on you both. Officers themſelves are the Cauſe of their own *good* or *bad* Treatment. If they behave like Men of *Honour*, and *Gentlemen*, they cannot fail of gaining the Eſteem and Good-will of every one: If they behave otherwiſe, they *cannot*, they *ought* not to be ſurprized at their different Treatment.

Letter VII.

SWEARING is a Vice too many young People, thoughtleſly at firſt, run into; but ſuch is the Prevalence of *Cuſtom* that at length it becomes ſo fixed a Habit, that the poor Profligate is not aware when he tranſgreſſes this way. I would charitably hope that this might be deemed a Sin of Ignorance; but alas! I am greatly afraid it will not be thought ſo, and the poor *Wretch* will find his Miſtake, when it will by no means be in his power to rectify it. — Moſt other Crimes may be ſuppoſed to gratify ſome one Senſe or other; but ſurely no Plea of that Sort can be offered for *Swearing*: It is therefore a moſt unprofitable Vice. —Do you offer as an Excuſe for it, That it gains you more Credit? Be aſſured of the contrary, for a *Common Swearer* is no more believed upon his Oath, than a *Com-*

mon Liar is upon his Word. — Do you ſay, It gives a *Grace*, and adds an *Ornament* to your Diſcourſe? I deny it: For how can that be deemed ornamental, or graceful, that is ſo highly diſagreeable, and ſhocking to the *greateſt* Part of Mankind? — You will ſay perhaps, That it adds *Dignity* and *Weight* to the *Orders* you give. I do inſiſt upon it, that when Men know you are no *Swearer*, they will *obey* and *heed* you as diligently as if you had accompanied your *Orders* with the moſt horrid *Oaths* and *Imprecations.* — You will alledge, That it makes you look more like a *Man.* This is monſtrous in the laſt degree. For *Manhood* does not conſiſt in daring to inſult THE GOD OF HEAVEN! This may be characteriſtical of a *Devil*, but can never be of a *Man*; at leaſt of one who would be highly affronted not to be thought a *Chriſtian.*—Can any thing be more ſhocking, than upon every trifling, every ſimple Occaſion, to bring in that tremendous NAME at which the *very Devils tremble?* and yet Man, wretched, unthinking Man, dares do it without either *Dread*

or *Shame!* But moſt fearful, moſt horrid it is, to hear a Wretch calling for *Damnation on his Soul*; *Blindneſs to his Eyes*; *Deafneſs to his Ears*; *Dumbneſs on his Tongue*; (well were it for him perhaps had this laſt been his Lot ere he had attained this horrid length of Impiety) and *Uſeleſſneſs to his Limbs*, and all this, it may be, to gain Credit to what he knows to be a LIE, and which the reſt of the Company know to be ſo as well as himſelf. What Opinion muſt they entertain of ſuch a Man? It is impoſſible almoſt for any Man not to be ſometimes impoſed on by falſe Stories; if in repeating *theſe* I ſwear to the Truth of them, I infallibly am *perjured*, and a *falſe* Swearer, though I hope not in ſo eminent a degree as in the other Caſe; but nevertheleſs this ſhews the Danger of *cuſtomary Swearing*, and ought to be a ſufficient Guard againſt it. If you will not believe me, hear what that great Ornament of our Church Archbiſhop TILLOTSON ſays on this Head, in his SERM. XXII. VOL. I.
" I will crave your Patience .... whilſt
" .... I repreſent to you the great Sin of
" *Swearing*

“ *Swearing in common Converſation*, upon
“ trivial and needleſs Occaſions. . .”

“ Firſt, . . . Becauſe an Oath is a ſolemn
“ thing and reſerved for great Occaſions,
“ to give Confirmation to our
“ Word in ſome weighty matter, and to
“ put an End to Controverſies which
“ cannot otherwiſe be peremptorily and
“ ſatisfactorily decided. And therefore
“ to uſe Oaths upon light Occaſions, argues
“ great Profaneneſs and Irreverence
“ of Almighty GOD. So ULPIAN the
“ great *Roman* Lawyer obſerves, *Non*
“ *nullos eſſe faciles ad jurandum contemptu*
“ *Religionis*; *that Mens proneneſs to Swearing*
“ *comes from a Contempt of Religion*;
“ than which nothing diſpoſeth Men
“ more to Atheiſm and Infidelity. Beſides
“ that it doth many times ſurprize
“ Men unawares into Perjury: and how
“ can it be otherwiſe, when Men uſe to
“ interlard all their careleſs Talk with
“ Oaths, but they muſt often be perjured?
“ and which is worſe, it prepares
“ Men for deliberate Perjury; for with
“ thoſe who are accuſtomed to ſwear up-

" on light Occaſions, an Oath will go " off with them more roundly about " weightier Matters. *From a common* " *Cuſtom of Swearing* (ſaith HIEROCLES) " *Men eaſily ſlide into Perjury: Therefore* " (ſays he) *if thou wouldſt not be perjured,* " *do not uſe to Swear.*"

" . . . Men expoſe themſelves to this " Danger to no purpoſe; Oaths in common Diſcourſe being ſo far from confirming a Man's Word, that with *wiſe* " *Men* they much weaken it: For common Swearing (if it have any ſerious " meaning at all) argues in a Man a " perpetual Diſtruſt of his own Reputation, and is an Acknowledgment that " he thinks his bare Word not to be " worthy of Credit. And is ſo far from " adorning and filling a Man's Diſcourſe, " that it makes it look ſwolen and bloated, and more bold and bluſtring than " becomes Perſons of gentle and good " Breeding. Beſides that it is a great " Incivility, becauſe it highly offends " and grates upon all ſober and conſiderate Perſons; who cannot be preſumed with any manner of Eaſe and Patience to hear God affronted, and his great and glorious Name ſo irreverently uſed upon every ſlight Occaſion.”

“ . . . . . It is no Excuſe to Men that many times they do it ignorantly, and not obſerving and knowing what they do. For certainly it is no Extenuation of a Fault, that a Man hath got the Habit of it ſo perfect, that he commits it when he does not think of it; which Conſideration ſhould make Men oppoſe the Beginnings of this Vice, leſt it grow into a Habit very hard to be left. *Nemo novit, niſi qui expertus eſt, quam ſit difficile conſuetudinem jurandi extinguere,* ſaith St Austin: *No Man knows but he that hath tried, how hard it is to get rid of this Cuſtom of Swearing.* But yet it is certain Men may do it, by Reſolution and great Care of themſelves: for he that can chuſe whether he will ſpeak or not, can chuſe whether he will Swear or not, when he ſpeaks. *Major conſuetudo, majorem intentionem flagitat; the more*

" *inveterate a Cuſtom is, the greater Care*
" *ſhould be uſed to break ourſelves of it.*"

" .... This Practice is ſo contrary to
" ſo plain a Precept of our Saviour, and
" by the Breach whereof we incur ſo
" great a Danger .... I would to GOD
" thoſe who are concerned would ſeriouſ-
" ly lay it to Heart; eſpecially ſince this
" Sin, of all others, hath the leaſt Temp-
" tation to it. Profit or Pleaſure there
" is none in it, nor any thing in Mens
" natural Tempers to incite them to it.
" For though ſome Men pour out Oaths
" ſo freely as if they came naturally from
" them, yet ſurely *no Man is born of a*
" *ſwearing Conſtitution.*"

" All that can be pretended for it, is
" *Cuſtom* and *Faſhion*: But to ſhew that
" this is no Excuſe, it is very obſerva-
" ble that it is particularly in the matter
" of Oaths and Perjury that the Holy
" Ghoſt gives that Caution, *Thou ſhalt*
" *not follow a Multitude to do Evil.*"

" And ... it deſerves to be conſider-
" ed, that this Sin is ſo much the greater

"becauſe of the frequent returns of it in "thoſe that are accuſtomed to it: So "that although it were but ſmall in it-"ſelf (as it is not) yet the frequent Prac-"tice of this Sin would quickly mount "it up to a great Score."

This truly great Man goes on to ſhew how many ways Men may be guilty of Perjury; all which the common Swearer is, or may be guilty of, without more Caution than I am afraid falls to his Lot.

"When a Man aſſerts upon Oath "what he knows to be otherwiſe: or "promiſeth what he does not intend to "perform. In both Caſes the very Act "of Swearing is Perjury. And ſo like-"wiſe when a Man promiſeth upon Oath "to do that which is unlawful for him "to do, becauſe this Oath is contrary to "a former Obligation."

"When a Man is uncertain whether "what he Swear to, be true; this like-"wiſe is Perjury in the Act: though not "of the ſame degree of Guilt with the

" former, becauſe it is not ſo fully and
" directly againſt his Knowledge and
" Conſcience. . . . Men ought to be certain
" of the Truth of what they aſſert
" upon Oath, and not Swear at a Venture.
" . . . No Man ought poſitively to
" Swear to the Truth of any thing but
" what he himſelf hath ſeen or heard.
" This being the higheſt Aſſurance Men
" are capable of in this World . . . he is
" guilty of Perjury in the ſame degree,
" who promiſeth upon Oath what he is
" not morally and reaſonably certain he
" ſhall be able to perform."

" They are likewiſe guilty of Perjury
" who . . . anſwer *equivocally* and doubtfully
" . . For what can be a greater Affront
" to GOD, than to uſe his Name to
" deceive Men ? . . . . This may be laid
" down for a certain Rule, That all Departure
" from the Simplicity of an Oath
" is a degree of Perjury, and a Man is
" never a Whit leſs forſworn, becauſe
" his Perjury is a little finer and more
" artificial than ordinary: and though
" Men think by this Device to ſave them-

“ ſelves harmleſs from the Guilt of ſo
“ great a Sin, they do really increaſe it
“ by adding to their Iniquity the impudent
“ Folly of mocking GOD and deceiving
“ themſelves.”

“ He is guilty of Perjury after the
“ Act, who having a real Intention when
“ he Swears to perform what he promiſeth,
“ yet afterwards neglects to do
“ it: Not for want of Power (for ſo long
“ as that continues, the Obligation ceaſeth)
“ but for want of Will, and due
“ Regard to his Oath.” — Theſe Extracts are ſufficient for my Purpoſe, and here I ſtop this long Quotation, and ſhould beg pardon for inſerting it; but as I could not abridge it without doing Injuſtice to this great Man's Meaning; and as I was deſirous you ſhould ſee what *he* could ſay againſt this *Crime*, I was the more readily induced to give it at length. I was unwilling to refer you to the Sermon itſelf, for fear it would not have been looked into at all; for ſuch Works, I well know, as Archbiſhop TILLOTSON'S, ſeldom

ſeldom make part of an Officer's Library.

His Majeſty, in great tenderneſs for the Souls of all his Subjects, has endeavoured to cure this Vice by a Proclamation, and Acts of Parliament againſt Profaneneſs and Immorality, worthy of himſelf! In *theſe* the Soldiers and Officers are liable to pecuniary Mulcts for their Tranſgreſſions: But over and above, as a Curb to the Military, in the *Articles of War* *, the Soldier for the firſt Offence, "is to forfeit twelve Pence, to be deducted out of his next Pay; for the "ſecond Offence, he ſhall not only forfeit twelve Pence, but be laid in Irons "for twelve Hours: and for every like "Offence, ſhall ſuffer and pay in like "manner: which Money ſo forfeited, "ſhall be applied to the Uſe and for the "Advantage of his ſick Comrades." The Officer, as being ſuppoſed to have had a more liberal, a more generous Education, is to be reprimanded *publicly* and *ſeverely* for it, at the firſt regimental Court-Martial that is held: it being very wiſely thought that at leaſt the Fear of Shame would deter them from ſo dangerous a Practice: But alas! we find by woful Experience that this is not ſufficient to prevent it. If fear of Shame *here*, and dread of Puniſhment *hereafter*, will not hinder it, I know of no human Laws prevalent enough to do it: and am of Opinion that it is beyond the Wiſdom of Man to find a Cure: for thoſe that will not pay a due Regard to the *heavenly*, will hardly obſerve an *earthly King's* Orders. Will theſe Men call themſelves good Chriſtians and obedient Subjects, and yet *dare* to affront their GOD, and diſobey their KING?

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* See Sect. I. Art. I, and II.

That it is to be conquered (I mean the Cuſtom of common Swearing) I know experimentally. When I was a Youth, under Twenty, I was ſtrangely addicted to this Vice: but yet, conſcious of the Vileneſs of the Crime, had guard ſufficient on myſelf to prevent it ever coming to my Father's Knowledge, who, though he was an Officer, would not have failed to have reprehended me very ſeverely for it. This Habit reigned for a Year or two, till a riper Judgment, and ſerious Reflection on the Arguments I have given you againſt it, entirely cured me. From that time I believe fewer Oaths have eſcaped from me, than from moſt Men: but I will be bold in aſſerting, that after I was made a Major, no Man ever heard me Swear at the Head of the Regiment, either at the Miſtakes of the Soldiers, or in giving my Orders to them: and yet I am certain never Major was more implicitly obeyed than I was. When the Men once knew my Humour, they as ſeriouſly obſerved and obeyed me, as if I had ſwore an hundred Oaths. You ſee then by this Inſtance I have given of myſelf, that cuſtomary Swearing may be ſubdued, and that it is not at all neceſſary to enforce Obedience.—Youth, and the Levity and Inconſideration attendant upon that State of Life, may be urged as an Excuſe for it, if any thing can be an Excuſe *even* for them: But what ſhall we ſay to the *grey-headed* Sinner? who, with one Foot already in the Grave, is inceſſantly calling upon GOD to ſhorten thoſe Days, that by the common Courſe of Nature are almoſt come to a Concluſion? Surely the near Proſpect of the Grave, and the Certainty of a Retribution, ought to be a Bridle to his Tongue; and tune it to Praiſes, inſtead of imprecating Curſes on himſelf and the reſt of Mankind. I have been pretty full, as well as warm, on this Head, in order to prevent your giving into this Crime. Have you already begun it? For GOD's Sake, and your own, put an entire Stop to it: nip it in the Bud. — Have you hitherto refrained from it? I beg you will keep a ſtrict Watch over yourſelf, leſt at any time you be ſurpriſed into it. —Before I diſmiſs this Subject entirely, I will juſt give you one Caution more: If you are given to Swearing yourſelf, never dare to check your Men for it. If you are not, you may undoubtedly, nay you are in Conſcience obliged to do it. I have heard an old Officer, I mean in point of Age, correcting a Man of his Company who had ſwore in his Hearing, and with the moſt horrid Curſes and Imprecations on himſelf, aſſure him he would put the Articles of War in Execution againſt him the firſt Time he ſwore again. Can any thing be more abſurd? It is too glaring to need pointing out.

Letter VIII.

GAMING is another deſtructive Vice I muſt warn you againſt, ſince one of *theſe* muſt be the Conſequence of it, *your own, or your Brother Officer's Ruin.* If they are your Companions in Play, as moſt likely they will, How muſt it grieve a generous Breaſt, to ſee one of theirs torn with Agonies inconceivable at the near Proſpect of being obliged to ſell his Commiſſion! To part with his Bread! To diſcharge his Debt to you and others. Can you enjoy yourſelf one Moment afterwards? You will ſay you won it fairly, and gave him an equal Chance to win from you. I grant it; nor have I the leaſt Doubt of the Fairneſs of your playing: but he, poor Wretch! is this Day the Outcaſt of Fortune, and you her Darling. To-morrow may bring you as low as he is now, therefore put it out of her Power to ſhew you this dreadful Reverſe. Manage,

nage, and be content with, your own Income, nor covet that of others; for whatever may be alledged to the contrary, Covetouſneſs is the Baſis of *Gaming*: and we are well aſſured, *Covetouſneſs is the Root of all Evil.* How many Men has this curſed Vice brought to the Gallows, who, before they were addicted to it, were deemed honeſt reputable People? Your own Experience muſt have furniſhed you with *ſome* Examples: mine has with a much greater number: But I ſhall confine myſelf to the fatal Conſequences of this Vice to military Men only.—You are, I will ſuppoſe, entruſted with the Payment of a Company; in one unlucky Night you loſe not only your own but all the Mens Money alſo. What then is to be done? For they muſt be ſubſiſted, and you will find few that will chuſe to lend their Money to a *profeſſed Gameſter.* The Men grow clamorous for their Pay, and Complaints are laid before the commanding Officer: You, all this while, unable to ſatisfy their Demands, are agitated by the deepeſt Stings of Remorſe for your Folly, (though now too late) and the moſt dreadful Apprehenſions for the Conſequence; which muſt be, to be tried by a Court-Martial; and the moſt favourable Sentence you can expect, will be to ſell your Commiſſion to diſcharge their lawful Demands: Thus you will be diſmiſſed the Service as an abandoned Spendthrift. You will then have the World to begin again with the trifling Remains of *that Sale*, almoſt Pennyleſs, but moſt certainly Friendleſs, for all will ſhun a ruined Gameſter. I ſuppoſe (you ſee) that you had nothing to truſt to but *that* Commiſſion, obtained by the inſtant Solicitations of your Friends; or, it may be, purchaſed with your whole Fortune. *This* being thus idly thrown away, What muſt be the Event? I dread even to hint at it, but Truth muſt out. Your ſmall Stock will ſoon be exhauſted, and then Poverty ſtares you in the Face; and if you are abandoned by all Grace, the *Gallows* puts a Stop to the Career you had begun on the *Highway* for a tranſitory, ill-gotten Supply: This has too often been the End of ſuch Men!

But you will ſay, Fortune has been your Friend, and you have won: Have you not then reduced your Brother Officer, your Fellow-Creature, to the ſame deep Diſtreſs I have juſt been deſcribing? And can you triumph at your Acquiſition? I hope you are not ſo deſtitute of Humanity.—*A Subaltern* will find it extremely difficult to live upon his Pay, and ſupport the Appearance of a Gentleman, therefore has he nothing to riſk at *Gaming*: and *all* Chances of his being obliged to leſſen his Income, or to pinch himſelf more than prudent Oeconomy requires of him, ought induſtriouſly to be avoided.

I will ſuppoſe again that you *have* a ſmall Fortune beſide your Commiſſion. *This*, and the Intereſt of your Fortune, will enable you to live much more comfortably and decently; but this truly deteſtable, *this curſed* Vice takes full Poſſeſſion of you; and a very little Time ſtrips you of all, except your Commiſſion: but here you ſtop, and purſue your ill Fate no further.—Now you are upon a Level with others, and muſt reduce your Expences, and deny yourſelf a thouſand little Satisfactions, the Fortune you have ſo idly ſquandered away would have furniſhed you. Irkſome as it may appear, *this* might be borne: But ſoon after an Opportunity offers of a Commiſſion of a ſuperior Rank and better Pay: *this*, had you been wiſe enough to have kept your own, you might have purchaſed, which would ſtill have bettered your Income, and have put you in a more promiſing Way: but, alas! your own Folly has diveſted you of the Means of doing it; and you will have, (beſide the grating Reflection of being your own Hindrance) the Mortification of ſeeing a younger Officer purchaſing it over your Head; and of receiving Orders from him, that, but Yeſterday, received them from you: and you perhaps after ſeveral Years Service, may *chance* to get *that* Preferment, he then may be quitting for one of a more exalted Rank. This Proſpect muſt ſurely make a Man very uneaſy, and ſhould, I think, be ſufficient to deter all Men from running the Riſk of being ſo. While I keep my Money, it is my own; but the Moment I give another the Chance, Fortune may make him Maſter of it; and I may be undone and reduced to Shame and Miſery.

The late Colonel DANIEL, my very good Friend, who took great Pleaſure in giving Advice to the young Officers, guiding them in their Military Functions, the Management of their Pay, &c. whenever he was upon this Article of *Gaming*, uſed always to tell the following Story of himſelf, as a Warning to others, and to ſhew that a little Reſolution may conquer this abſurd Paſſion. —— In Queen ANN's Wars he was an Enſign in the *Engliſh* Army then in *SPAIN*: but he was ſo abſolutely poſſeſſed by this *Evil*, that all Duty, and every thing elſe that prevented his gratifying this darling Paſſion, was to him moſt grievous: He ſcarce allowed himſelf Time for Reſt; or if he ſlept, his Dreams preſented Packs of Cards to his Eyes, and the Rattling of Dice to his Ears:—His Meals were neglected; or if he attended them, he looked upon that as ſo much loſt Time, and ſwallowed his Meat with Precipitancy, and hurried to the *dear Gaming-Table* again: In one word, he was a PROFESSED GAMESTER. For ſome time Fortune was his Friend; and he was ſo ſucceſsful, that he has often ſpread his Winnings on the Ground, and rolled himſelf on them, in order that it might be ſaid of him, *He wallowed in Gold.* Such was his Life for a conſiderable Time; but, as he has often ſaid, and I dare ſay every conſiderate Man will join with him, It was the moſt miſerable Part of it.——After ſome Time he was ordered on the Recruiting Duty, and at *BARCELONA* he raiſed One hundred and Fifty Recruits for the Regiment; though this was left entirely to his Serjeant, that he might be more at Liberty to attend to his darling Paſſion. After ſome Changes of good and ill Luck, Fortune declared ſo openly againſt him, that, in one unlucky Run, he was totally ſtript of the laſt Farthing. In this

Diſtreſs he applied to a Captain of the ſame Regiment with himſelf, for a Loan of Ten Guineas; which was refuſed with this Speech, *What! lend my Money to a* PROFESSED GAMESTER! *No, Sir, I muſt be excuſed: for of Neceſſity I muſt loſe either my Money or my Friend*; *I therefore chuſe to keep my Money.* With this taunting Refuſal he retired to his Lodging, where he threw himſelf on the Bed, to lay himſelf and his Sorrows to a momentary Reſt during the Heat of the Day, according to the Cuſtom of the Country. A Bug, Gnat, or ſome ſuch Vermin happening to bite him, he awoke: when his melancholy Situation immediately preſented itſelf to him. Without Money! and no Proſpect how to get any to ſubſiſt himſelf, and his Recruits to the Regiment, then at a great Diſtance from him; and ſhould they deſert for want of their Pay, he muſt be anſwerable for it, and he could expect nothing but Caſhiering for diſappointing the Queen's Service. —He had no Friend! for he whom he had eſteemed ſo, had not only refuſed to lend him Money, but had added Taunts to his Refuſal. — He had no Acquaintance there! and Strangers he knew would not let him have ſo large a Sum as was anſwerable for his real Neceſſity. This naturally led him to reflect ſeriouſly on what had induced him to commence Gameſter, and this he preſently found was IDLENESS. — He had now found the *Cauſe*, but the *Cure* was ſtill wanting: How was that to be effected ſo as to prevent a Relapſe? Something muſt be done; ſome Method muſt be fallen on ſo effectually to employ his Time, as to prevent his having any to throw away at Gaming. It then occurred to him that the Adjutantcy of the Regiment was to be diſpoſed of, and this he determined to purchaſe as a Poſt the moſt likely to find him a ſufficient and laudable Way of paſſing his Time. He had Letters of Credit to draw for what Sum he pleaſed for his *Promotion* in the Army, but not to throw away *idly*, or to encourage his *Extravagancy*. This was well: but the main Difficulty remained, and he muſt get to the Regiment before he could take any

Steps towards the intended Purchaſe, or draw for the Sum to make it with.— While he was endeavouring to fall upon ſome Expedient to extricate himſelf out of this Dilemma, his Friend, who had refuſed him in the Morning, came in to him. After a very cool Reception on the *Colonel's* Side, the other began, by aſking him, What Steps he intended to take to relieve himſelf from the Anxiety he plainly ſaw he was in? The Colonel then told him all that he had thought upon that Head, and the Reſolution he had made of purchaſing the Adjutantcy as ſoon as he *could* join the Regiment: His Friend then getting up and embracing him, ſaid, *My dear* DANIEL, *I refuſed you in the Morning, in that abrupt Manner, in order to bring you to a Senſe of the dangerous Situation you were in, and to make you reflect ſeriouſly on the Folly of the Way of Life you had got into. I heartily rejoice that it has had the deſired Effect. Purſue the laudable Reſolution you have made, for be aſſured, that* IDLENESS IS THE RUIN OF YOUTH; *my Intereſt, Advice, and Purſe are now at your Command:*

mand: There! take it, and pleaſe yourſelf with what is neceſſary to ſubſiſt yourſelf and Recruits to the Regiment. This preſently brought the *Colonel* off the Bed; and this Afternoon's Behaviour entirely obliterated the Harſhneſs of his Friend's Morning-Refuſal. He now viewed him in the agreeable Light of a *ſincere* Friend, and for ever after eſteemed, and found him ſuch. In ſhort, the *Colonel* ſet out with his Recruits for the Regiment, where he gained great Applauſe for his Succeſs, which, as well as his Commiſſion, he had well nigh loſt by one Morning's Folly: He immediately ſolicited for, and purchaſed, the Adjutantcy; and from that Day forward never touched *Cards* or *Dice*, but, as they ought to be uſed, merely for Diverſion, or to unbend the Mind after too cloſe an Attention to ſerious Affairs.

Letter IX. DRINKING I muſt alſo ſeriouſly caution you againſt. How many Miſchiefs has not this *Sin* been productive of! It is a moſt deteſtable Practice, ſerving only to deſtroy that

Reaſon GOD has beſtowed upon you, and bringing you upon a Level with, nay lower than, the very Brutes. I have told you before, that you are as ſoon as you get into the Army, no longer to look upon yourſelf as at your own Diſpoſal; you are now a Servant to your *King* and *Country*: and how grievouſly will they be diſappointed if you abandon yourſelf to this Vice? It may happen that you are called upon to diſcharge ſome Parts of your Duty, when you have incapacitated yourſelf to ſuch a degree that you are neither able to ſtand, nor even to ſpeak. Drunkenneſs is at all times highly criminal, but upon Service is not to be pardoned; and the Conſequence will be a Trial by a Court-Martial; when perhaps, if the Duty was not of very great Moment, as you was called for to do it unexpectedly, a *Suſpenſion* from your Military Functions for ſome Months may only be alloted you: This may be attended, trifling as it may ſeem, with very heart-breaking Conſequences, as I ſhall make appear to you by explaining what this Puniſhment is, and what thoſe Conſequences may be. During your *Suſpenſion* you are a Sort of Priſoner at large and do no Duty: This, you will ſay, may be eaſily ſubmitted to. Very well; but the Worſt is yet to come: I will ſuppoſe you are at this Time the eldeſt Enſign, and a Lieutenantcy becomes vacant by Death or Preferment, no matter which: you will, perhaps, expect to ſucceed to it, but be aſſured it will not happen; you are under Sentence of *Suſpenſion*, therefore the next Enſign to you will fill up the Vacancy over your Head, and you ever after will be looked upon as hardly worthy of Preferment, even when *that* is at an end. A Man has no body but himſelf to blame when he is brought to ſuch Circumſtances by his own Folly. But for *Drunkenneſs* upon real Duty, upon a Guard, or Out-Poſt, as it may be productive of greater Evils, ſo is the Puniſhment more ſevere; for in this Caſe *Caſhiering* is the Penalty: (See *Articles of War*, Sect. XIV. Art. V.) "Whatever Commiſſioned Officer ſhall "be found drunk on his Guard, Party "or *other Duty*, under Arms, ſhall be "caſhiered.

"caſhiered for it, &c." You ſee this is abſolute; nor can a Court-Martial deviate from it. Example is contagious; and on Guard, Party, or otherwiſe, the Soldiers will copy after their Officer; and an Army or Town ſtands a fine Chance that depends upon *Drunkards* for their Protectors. I have ſeen an Officer led drunk between two Men to his Guard, who immediately called for his Serjeant to enquire into the State of it; who reported a Man to him for being drunk: The Officer, though he could ſcarce ſpeak to be underſtood, ordered his Brother-drunkard to be ſet on the Wooden-Horſe as ſoon as he was ſober. Was ever any thing more abſurd or iniquitous? I dare ſay the Serjeant thought that the Officer ſhould have been mounted with the Soldier. Juſtice demanded it, I am ſure, as they were both guilty of the ſame Breach of Duty.

But ſuppoſe you are lucky enough, or are Maſter of ſufficient Reſolution, to keep yourſelf ſober when on Duty, but are drunk upon every other Occaſion:

In this Caſe you may diſappoint the Service; for perpetual *Sotting* cannot fail of blunting your Faculties and emaciating your Body. You may be ſent upon ſeveral Duties that require Quickneſs of Apprehenſion, and great Vigor of Body; if then you have reduced yourſelf to this miſerable Condition, it is apparent the Duty cannot be done by you: and tho' you have ſo diſordered your Reaſon and Underſtanding as to be ſenſeleſs of Shame, yet will this remain an eternal Stigma upon you; and you will be diſmiſſed from a Profeſſion, the Functions of which you have by your Debauchery incapacitated yourſelf from diſcharging. How many Men have I ſeen, ſo addicted to this Vice, that, in the Morning, they could not lift their trembling Hands to their Heads; write their Names, how neceſſary ſoever; or hardly give a rational Anſwer, until they had made themſelves half drunk again! It is truly a miſerable Reflection, to think that Men ſhould reduce themſelves to the Neceſſity of repeating the Crime by which they have drowned their Senſes, and deſtroyed their Faculties, in order to be able, in a wretched degree, to make uſe of that little Reaſon and Strength they have left themſelves.

I know it may be objected, that ſeveral Men have been great Sots, and yet have preſerved their Senſes and Strength to a good old Age: To this I anſwer, "That one Swallow does not make a "Summer;" and that though there are ſome few that this happens to, yet are there infinitely greater Numbers who have met with a contrary Fate. But allowing it ſhould not be hurtful to the Conſtitution of ſome, is that any Reaſon it ſhould be practiſed by all? Some Men have taken Poiſon, or picked a Pocket with Impunity; ſhall I therefore cut a Purſe, or ſwallow Mercury? This Argument is certainly inconcluſive: but abſtracted from all this, I have another Reaſon to offer to Military Men, eſpecially *Subalterns*, who have no other Income to help them but their Pay: Drinking cannot be purſued without great Expences: Now where is the Fund to enable them to do this? Their Pay, with all the Oeconomy they are Maſters of, cannot; that will only ſubſiſt them decently and *ſoberly*: they muſt then be guilty of Practices that I am a Stranger to, or run into Debt. If the firſt is diſcovered they are diſmiſſed the Service with Shame; if the laſt, and they are unable to pay, they muſt ſell their Commiſſion, and ſo part with the only Means they had of living; and all this rather than break off in Time from ſo beaſtly a Vice. It is not being accidentally diſguiſed with Liquor that I am arguing ſo warmly againſt; there are few Men, I believe, but this has happened to; but it is the conſtant, habitual Practice of Drinking that is to be deteſted and avoided.

It very often happens that Quarrels are the fatal Attendants on Debauchery: A Man whoſe Reaſon is ſtupified by Wine, imagines ſomething is ſaid to affront him, though moſt likely not ſo intended by the other Party: Unable as he is of judging rightly he demands an Explanation; one Word draws on another, and then Satisfaction is demanded. The reſt of the Company as drunk as they, and as uncapable of diſcerning Right from Wrong, inſtead of endeavouring to pacify, aggravate Matters: The Swords are drawn, and one unfortunate *Longe*, hurries one of the Combatants to Perdition, who pours out his Soul together with his Wine at the ſame Orifice! The Agonies the unhappy Survivor muſt ſuffer when his Reaſon returns with his Sobriety, are inconceivable, and ſuch as I would not endure for all the Wealth this World could lay before me. Though the Laws of the Land may only bring *this* in Manſlaughter, and not touch his Life, how miſerable muſt the Remainder of that Life be! What dreadful Reflections muſt he for ever after have, when he coolly and ſeriouſly conſiders, that he has hurried his Fellow-Creature into *Eternity*, with all his Sins about him, without one Moment for Repentance, how uncertain ſoever that Repentance might be.

Perhaps the murdered Man was happy in a tender affectionate Wife, and had a Family of ſmall Children—all his Happineſs centered in them, and their whole preſent and future Support entirely depended on his Living to get to ſuch a Rank, as might enable him to lay up ſomething yearly either to put them out in the World, or to leave them at his *natural* Death in ſome Sort independant: —But all this Happineſs, theſe pleaſing Proſpects for his Childrens future Felicity, are entirely deſtroyed by your Means; by his unhappy Debauch, and your ill-fated Hand.—His Wife, it may be, dies of Grief; and his miſerable Offspring, Fatherleſs and Friendleſs, are left to the Care of a Pariſh, or doomed to wander wretched Vagabonds upon the Face of the Earth! Can the Author of ſo much Miſery, ſo terrible a Scene, ever enjoy himſelf afterwards? His Heart muſt be harder than Adamant if he can.

The unhappy Wretch who falls by your Hands, was perhaps your Friend; at leaſt one whom, before that fatal Moment, you eſteemed ſo; and it may be alſo, the Cauſe of your Quarrel was his finding ſome real Fault with your Conduct, or adviſing you with the Sincerity of a Friend: How muſt this encreaſe your Concern, and aggravate your Guilt! Would you then keep free from theſe dreadful Uneaſineſſes, and from a burdened troubled Conſcience? Avoid all Quarrels and Night-broils; or rather fly from the Cauſe of them: Fly from DRUNKENNESS.

While I am writing this, I obſerve in the News Papers an Account of two Officers being tried at the Aſſizes, held for the County of *KENT*, for the Murder of the Driver of a Poſt Chaiſe, cruelly, wantonly, and without any Provocation: When the firſt Accounts of this melancholy Affair was publiſhed, the Papers obſerved that they were *both drunk*, and did it for no other Cauſe than in Reſentment for his deſiring them not to uſe his Horſes ill; upon this, it is ſaid, they both leaped out of the Chaiſe, and while one continued beating the Deceaſed, even after he had fallen to the Ground, the other *madly* run him through the Body! I think this Account muſt be exaggerated, ſince *one only* was executed, and the other acquitted; for I believe the Law would have deemed them both Principals had this been ſtrictly true. What dreadful Moments muſt the *guilty* Perſon have paſſed from his Commitment to his Execution! What Agonies muſt the Parents of both, if they have any, have endured! I am not accountable for the Truth of what the News Papers have aſſerted on this Head, but, as *Drunkenneſs* was ſaid to be the Cauſe of this Cataſtrophe, it is a ſufficient Excuſe for my taking Notice of it here, as a *ſtriking Caveat* againſt this *Sin.*

There is another Way of being a Drunkard, which I have too often known practiſed, and that is drinking in your own Room by yourſelf: This Method, though not ſo productive of Miſchiefs, is in one Senſe worſe than the other. Public Drinkers may plead in Excuſe, that the Charms of Society draw them into Exceſſes; but the private Sot cannot urge this; his own Actions belie him, and too plainly ſhew that the Liquor, not Company, is his only Delight. Give therefore no Grounds to ſuſpect you are guilty of this vile Practice. Abſtain from *ſocial Drunkenneſs* as much as poſſible; but abſolutely refrain from the other.

Never ſuffer yourſelf to be tempted into *Dram-drinking*; this is another wretched Vice that ſteals upon the unhappy Practitioner before he is aware; till at length half Pints of Spirits, and thoſe double diſtilled, are too cold to warm his corroded Stomach. I was myſelf very near being made an unhappy Inſtance of this, had I not ſtopt in Time. When I firſt joined the Regiment, two old Officers, that had practiſed it upwards of Forty Years, uſed conſtantly every Day, about an Hour before Dinner, to take a Dram; the Quantity indeed was not great, but by far too much for one unaccuſtomed to drink Spirits. They prevailed on me to accompany them at this Practice, under Pretence of its getting me a Stomach to my Dinner, who at that Time wanted no Provocatives. I, young and unexperienced, agreed to it, and took my Morning-Dram with great Regularity and Conſtancy for near a Month. About this Time ſome Buſineſs detained me in my Room till juſt ready to ſet out to Dinner; at my *Dram-hour* I found an Uneaſineſs at my Stomach; I wanted ſomething, I knew not what: In ſhort, I fancied myſelf ill, and was going to ſend for the Doctor, when immediately I recollected I had not had my Morning's-draught! This inſtantly opened my Eyes and made me reflect on the Danger I was running into; and that if I purſued this Practice, *Drunkenneſs* and *Deſtruction* were before me, and I ſhould ſoon commence complete *Sot*. I then formed a Reſolution, and from that Day to this, have never taken a Dram, but as a Medicine. Let this Inſtance be a Warning to you, and do not begin; if unhappily you have, do not heſitate one Moment to put a full Stop to ſo pernicious a Cuſtom.

There remains one Vice more for me to caution you againſt, and that is WHORING. Youth, bad Example, and Heat of Conſtitution may lead you into this Crime, replete with ſo many Miſchiefs; but be aſſured a little Reflection and Reſolution will conquer even this. Conſider who are to be the Parties concerned with you, and that will, if I miſtake not, greatly aſſiſt you in reſtraining and ſubduing your irregular and inordinate Deſires; for either they muſt be *common Proſtitutes*, *innocent Virgins*, or *married Women*. If the former, weigh well with yourſelf the Conſequences, the dreadful Conſequences, attendant on ſuch a Commerce. Loathſome and infamous Diſtempers ruin and contaminate your whole Body: You are Letter X.

abominated by the truly valuable of the Female Sex, and almoſt abandoned by your own. Stench and Rottenneſs are your Companions, and you miſerably finiſh a wretched Life, which, but for your own procuring, might have creditably laſted much longer: You will die a Martyr to forbidden Enjoyments and filthy Diſeaſes, which may be avoided by Reſolution and reſiſting all Temptations to Crimes of this Nature. This Crime, as well as Drunkenneſs, which is too often the fatal Incitement to it, may diſappoint the Service of your King and Country, which you have engaged to perform: Diſtempers acquired by this Vice, *weaken*, *emaciate*, *deſtroy* the Conſtitution alſo; and little Good can be expected from him whoſe *ſnuffling Noſe*, *unbraced Nerves*, and *rotten Carcaſs*, denote him fitter for his Grave, (his Bed at leaſt) than for his Duty; which when neglected, or not performed from theſe Cauſes, will entitle the wretched Sufferer to very little Pity or Compaſſion. Natural Complaints, not thoſe of a Man's own ſeeking, are ſure to meet with Indulgence, nor will his Character ever ſuffer if by them rendered unable to do his Duty; no Man will then complain, uncertain how ſoon it may be his own Fate; nor indeed has he Reaſon: Sickneſs may be brought on by diſcharging your Duty, but none need contract the other Diſtempers but the idle Fools that ſeek them.

Should you avoid Proſtitutes, and yet give Way to your licentious Appetites, whom next have you to make your Attempts on, but ſome poor, *innocent Virgin?* Spotleſs and undefiled till ſhe fell unhappily in your Way! Here, indeed, I acknowledge, you do not run the Hazard I have juſt been mentioning of hurting your Conſtitution, but you run an infinitely greater one, that of your SOUL; and as an Aggravation, you bring hers in alſo for a Share in the Puniſhment, by making her a guilty Accomplice in the Crime. I muſt ſuppoſe, in order to bring her to your Lure, and to make her abandon the Paths of Virtue, ſomething muſt be offered as a Temptation or Equivalent for the Chaſtity you are about to rob her of; and this atteſted by the moſt horrid Oaths and Imprecations you are Maſter of, to gain *you* Credit, and perſuade *her* to Ruin. I muſt again ſuppoſe, *Marriage* is propoſed by you in Return for her Favours; this is the only probable Propoſal which can make her liſten, or you ſucceed; though this, of all others, ſhould give her the greater Reaſon to doubt the Uprightneſs or Honeſty of your Intentions, and is ſo glaring an Evidence of your ill Deſigns, that I am amazed a Woman ever liſtens to, or conſents after, ſuch a Propoſal; ſince it is evident had Matrimony been your real Intent, you would not have made an unlawful Attempt upon *that*, which a few Hours Delay would have given you a legal Right to. — However, ſhe believes; you are ſucceſsful, and ſhe is undone! Your eager Deſires now ſatiated, ſhe in vain ſolicits you to fulfil your Promiſe, bound with ſo many Oaths; but theſe are forgot, and ſhe remains the miſerable Victim of her own Credulity, and your Impiety and Debauchery. — Abandoned by you, and turned out into the World, upon a Diſcovery by her Relations, ſhe is obliged to turn *Proſtitute* for the precarious Support of a wretched Life! — Your Perjury and Triumph may *here* be applauded by your Brother Rakes; but be aſſured a Day of *Retribution* will come, when Debauchery, Perjury, and I will add the Crimes you have by your Seduction been the Cauſe of her committing, will hang heavily on your Conſcience, and ſink you to Perdition, unleſs ſincerely repented of, and atoned for, before that terrible Day comes.

But you will ſay, neither of *theſe* are your Taſte; you are for *married Women*, whoſe Shame can no other Way be made public but by a Diſcovery of your criminal Correſpondence, which you are ſo prudent, and have concerted your Meaſures ſo wiſely as to prevent. The moſt wiſe Schemes; the beſt concerted

Plots have often been diſcovered, to the eternal Confuſion and utter Ruin of the Contrivers. The Law then muſt take its Courſe; and you muſt fly, perhaps for ever, your native Country, your Relations, your Friends, your Support! or elſe be doomed to pay the Damages a Jury may lay upon you, ſo large as to exceed your Fortune and Commiſſion both. A Goal muſt be then your Lot, where you inglorioully muſt end your Days, unable to ſatisfy the Law. The poor Huſband you cannot ſatisfy neither, whom, by the unjuſt Opinion of the World, you have rendered an Object of Contempt and Ridicule, rather than of Pity, for no Fault of his: And it is ſtill leſs in your Power to make any Amends to the wretched Wife, doomed now, upon open Conviction, to paſs the Remainder of an infamous Life; ſhunned, deſpiſed, deteſted by the Honeſt of her own Sex; abandoned and left to Beggary and Want by the Man, whom, till your fatal Attack upon her, ſhe thought herſelf completely happy with. As I have elſewhere ſaid a good deal on this Head, I ſhall drop it here, when I have ſaid a Word or two to caution you againſt ſuch Familiarities with the Soldiers Wives. Theſe poor Fellows, many of them at leaſt, have Souls ſuſceptible of very tender Sentiments: They, no more than the generality of Mankind, can bear to ſee their Property invaded; and Reſentment may take Poſſeſſion of their Breaſts as well as others. I have ſeen many ſtriking Inſtances of *Virtue* and *Affection* amongſt them: If they are really happy (as where is the Rank where Happineſs is not to be found?) leave them ſo, nor ſeek to make them otherwiſe. Is the Woman ready to fall a willing Sacrifice? Deſpiſe her, nor ſeek Connections with ſo worthleſs a Wretch. The Service, I cannot help thinking, muſt ſuffer even by ſuch Proceedings as theſe; ſince I cannot conceive how an Officer can correct or exert his Authority over a Man he has injured in ſo tender a Point; I am ſure I could not do it; my Conſcience would be a ſufficient Reſtraint.

I ſhall finiſh with this Obſervation, That if the Command of GOD, THOU SHALT NOT COMMIT ADULTERY, and your own Reſolution and Self-denial will not reſtrain you from theſe Sins, I am afraid all I have ſaid will be to very little Purpoſe.

Letter XI

I have already ſaid IDLENESS IS THE RUIN OF YOUTH: This Aſſertion I ſhall endeavour to make good; and then give you ſome Rules to guide yourſelf by, to prevent this being your Fate.—A Man, young or old, who cannot in ſome rational Way employ his Time; or who cannot bear to be alone, is truly in a moſt deplorable Situation; his Time hangs heavy on his Hands, and the *vaſt Space*, between his riſing in the Morning and going to Bed at Night, muſt be employed ſome how or other. Happy for him if it is employed, or as the modern Phraſe is, *killed*, honeſtly and wiſely! Though there is great Reaſon to fear the contrary from ſuch a Diſpoſition.

From his Inaptitude to read, or to amuſe himſelf innocently, there is too much Probability that one of theſe three, *viz. Gaming*, *Drinking* or *Whoring*, will be called in to his Aſſiſtance, and then he may be ſaid to *kill* his Time with a Vengeance. It is very often the Fate of Officers upon Parties, or out-Commands, to be quartered at a Place where there is hardly a Man to be found whom a Gentleman ought to converſe with. Give me Leave, therefore, in ſuch a Situation as this, to caution you againſt low and mean Companions, for the Honour of having been at their Head over Night will not compenſate for the Shame of being ſeen with them in the Morning — And now, in order to prevent that *Idleneſs* which I am endeavouring to guard you againſt, and which is the grand Inſtigator to thoſe Crimes I ſo lately mentioned, ſome of the following Methods will be of conſiderable Service.

Fiſhing or *Shooting*, with the Conſent of the Proprietors of your Neighbourhood, (See *Mutiny Act*, Sect. XLIX.) are both innocent and healthful Amuſements; and by the Fatigue attending on them, will accuſtom you to Exerciſe, and will greatly contribute to your undergoing the Fatigues of your Profeſſion when called upon.

If you are not qualified for, or take no Pleaſure in, theſe Diverſions, as being too laborious, *Reading* is always at hand, and ready to come in to your Aſſiſtance, and is a moſt delightful Amuſement, ſerving not only to employ your Time properly and in a rational manner, but to improve your Mind and to brighten and enliven your Converſation; but then let your Books be ſuch as tend only to this End, and not the *atheiſtical obſcene* Traſh of this Age. *Hiſtory* will be of great Uſe to you, particularly Deſcriptions of Battles: *This* will contribute much to your Improvement as an Officer; by *this* you will be able to judge of a well-concerted Scheme; or if it ſhould ever be your Fate to riſe to be a

General, (as I heartily hope it will) to profit by the Miſtakes of others. But then to form a right Judgment on ſuch Events, it will be highly neceſſary that you ſhould be provided with a good Set of *Maps* and *Plans*. Theſe being by you while you are Reading, will give you a much better Idea of the Poſition of two Armies, than any Words can poſſibly convey. Infinite Advantages will accrue to you by a Study of this Nature; the Knowledge of the Situation of Countries, Rivers, Mountains, &c. being ſo neceſſary for an Army, that the General cannot fail of taking Notice of an Officer, though of ever ſo low a Rank, that is converſant and experienced in this Science.

POLYBIUS, or as it is commonly called from the *French* Annotator, FOLARD's POLYBIUS, you will find very entertaining, and may profit greatly by ſtudying him. And though I know the Learned find great Fault with the Inaccuracy of the Tranſlation, yet his Remarks and

Parallels, between ancient and modern Generalſhip, are pertinent and worthy Obſervation. The *French* Marſhal may have too good an Opinion of his own Judgment and Capacity, as I have heard it ſaid, and I believe with Juſtice, but yet he deſerves our Thanks for the Pains he has taken, and the Obſervations he has laid before us.

There is another Work tranſlated from *Monſieur* LE BLOND, a famous *French* Engineer, well worth your Peruſal: It treats of all the Branches of Military Architecture, Engineering and Gunnery, in a very clear, conciſe manner. A thorough Knowledge in theſe may be of prodigious Advantage to an Officer, and muſt recommend him to the particular Regard of his General. It may be the Means of ſaving an Army, or ſecuring ſome Out-poſt of the utmoſt Importance, and cannot fail of gaining him Eſteem and Preferment, as the Reward due to his Knowledge and the Service he has done.

Theſe are the only Books tranſlated into *Engliſh* that I know of; but if you underſtand *FRENCH*, there are a great Number in that Language well worth an Officer's Peruſal and Study; ſuch as FEUQUIERES, PUYSEGUR, BOMBELLES, &c. &c. and particularly one on *The Art of War*, by *Monſieur* LE COMTE TURPIN DE CRESSE, in which he may greatly improve himſelf by a ſerious and attentive Peruſal; and I would recommend it to you, if you do not underſtand *French*, to embrace the firſt and earlieſt Opportunity of learning it. The *French* Language is now become ſo univerſal, that a Man, eſpecially an Officer, makes but a very poor Figure without it; and he ought therefore to make it his Endeavour to learn ſo much of it, as, at leaſt, to underſtand it, either when ſpoken to him, or when he reads it. Two other Advantages will reſult from this; for beſide the Knowledge you may gain by reading the above Books, particularly the laſt, (which I wiſh to ſee tranſlated into *Engliſh* by a maſterly Hand) you will have the very great Pleaſure of being able to aſk for ſuch Things as you may ſtand in need of, ſhould the Army be employed on the Continent, and of not being troubleſome to ſome one in Company to ſerve as an Interpreter, ſhould your Duty or Inclination lead you to Connections with Foreigners.

If you have not yet made the MATHEMATICS, particularly *Fortification*, your Study, embrace the firſt Opportunity of learning it. Beſides the great Uſe it may be of to you hereafter, it will help to paſs many a tedious Evening in a profitable delightful Manner: While your Brother Officers are, perhaps, ruining their Conſtitutions and Purſes in Riot and Debauchery; you are improving your Mind, gaining Experience, and laying a Foundation for encreaſing your Wealth and Reputation, much more to your Honour and Credit.

DRAWING will be of great Uſe to you in ornamenting your Plans, &c. if you incline to ſtudy Fortification; if not, it is an Amuſement innocent in itſelf, and highly entertaining.

If you are a Practitioner on any *Muſical Inſtrument*, you will find much Pleaſure and Amuſement from it. *This*, after you are fatigued with your other Studies, you will find admirable in unbending and refreſhing your Mind; after a little Time ſpent with *this*, you will return to the other with freſh Vigor and Delight.

I hope theſe few Hints will prove ſufficent to prevent your falling into the Folly of IDLENESS, and conſequently keep you from the other *greater Vices* I have warned you againſt: In ſhort, do any thing that is innocent for an Amuſement, and I will defy you to run into *Wickedneſs*. I have read ſomewhere of a great Philoſopher, who to exerciſe, and at the ſame Time amuſe himſelf, uſed to ſcatter Peas about his Room, and then gather them up again. I am far from preſcribing ſo ludicrous a Remedy to you, but even *this* is infinitely preferable tc *Drunkenneſs*, *Gaming* or *Whoring*.

Should the *Adjutantcy* of your Regiment become vacant, I would by all means adviſe you to qualify yourſelf for, and, if poſſible, get it. This is by far the moſt deſirable Commiſſion a young, alert Man, whilſt a Subaltern (for I think it incompatible with a higher Rank) can enjoy. This Poſt, if he diſcharges his Duty with Aſſiduity, makes him known to ſuperior Officers, in whoſe Power it may be to promote him: It will be a very great Recommendation to him ſhould he ever become a Competitor for a *Majority*. A good Adjutant cannot fail of making a good Major. But vaſtly beyond all this, the neceſſary Avocations of his Duty will prevent his falling into *Idleneſs*, the Vice I am adviſing you againſt: Get it therefore, if poſſible, and render yourſelf remarkable in it by a faithful Diſcharge of your Duty.

But you will ſay, there is but one Adjutant to a Regiment, and if you ſhould miſs of it, all your Care and Application will have been to no Purpoſe. This I can never allow; for ſhould you indeed miſs of the Poſt, you will at leaſt reap the Advantage of thoroughly learning your Duty; and ſhould a War break out, your Diligence and Experience may be the Means of your being employed as an *Aid-de-Camp*, or *Major of Brigade*, both of them the high Road to Preferment. This Chance alone ſhould be a ſufficient Excitement to you to make yourſelf a Proficient in all Branches of *Military* Diſcipline: This Study cannot poſſibly ever be a Loſs to you, but may be of prodigious Advantage.

Letter XII.

OECONOMY, or the right Management of your Income, your Pay I mean, (for in my Advice on this Head I ſhall conſider you as having nothing elſe to depend on) is the next thing to come under Conſideration. Here you will ſtand in Need of the greateſt *Frugality* and *Thrift* not to exceed, or run in Debt, as I ſhall endeavour to ſhew you preſently: But firſt let me juſt obſerve to you, that I can by no Means look upon running in Debt, either as a Mark of *Gentility*, or conſiſtent with *Honeſty*: To ſay nothing to the firſt, How can I be deemed thoroughly *honeſt*, if I get into a Man's Debt with an abſolute Certainty of my never being able to repay him? I think this is clear, and for my own Part can only ſee this Difference between a Man involving himſelf in theſe Difficulties, and a *Highwayman*, that the laſt robs openly, and I may be prepared to make Reſiſtance and defend my Property, if I pleaſe; while the other invades it under the Sanction of Friendſhip perhaps, or under the public Faith between the Trader and his Chapman. Another Conſideration is, if I find it ſo very difficult to ſubſiſt on my Pay, How ſhall I live? How ſhall I retrench my Expences ſo as to ſubſiſt and pay my Debt beſides? If you are honeſt enough to retrench, in order to ſatisfy your Creditors; it is evident to a Demonſtration that you might have lived ſo as not to have incurred this Debt. But there is a Brother Enſign, one younger in Rank than myſelf, he has perhaps £ 100 ℘ *Annum*, beſides his Pay; and I cannot bear that he ſhould have a better Coat on his Back, or that he ſhould drink more Wine at a Sitting, &c. than myſelf; I am therefore determined to ſtretch my Credit till it breaks, and riſk my future Subſiſtence, that I may not be outdone by him. I accordingly do ſo, and the Event is obvious; and my Behaviour ſuch as would ſuit a Bedlamite, not a rational, honeſt Man. All the Men of great Quality and Fortune now in the Army, entered into it with the Rank of Enſign: But did ever any *Fools* pretend to live at equal Expences with them, unleſs their Fortunes were equal alſo? Or were they ever the leſs eſteemed for not ſpending ſo profuſely as the others were enabled to do?

I have heard it often ſaid, much to the Praiſe of a certain noble Duke, now in the Army, that when a Captain, and with the Regiment, he ſet his Brother Officers an Example worthy of himſelf and their Emulation. At Noon he conſtantly dined at the Meſs with them, where a Pint of Port was his Allowance, and which he never exceeded. This was to ſhew them the Neceſſity of living within Bounds; and that if he, who could ſo well afford it, was content with ſo little, they, who could leſs afford it, ought to be content with leſs. At Night, indeed, he appeared the Nobleman; for at his own Expence an elegant Table was ſpread, to which his Brother Officers were invited, and where a little more Indulgence was admitted. This was truly living like a Nobleman and an Officer.

I know what has been objected, the *Impoſſibility of living on a Subaltern's Pay:* I grant the Pay is ſmall, but I abſolutely deny the Impoſſibility of living on it, from my own perſonal Experience, who never, *but once*, exceeded my Pay all the Time I was a Subaltern, but *never* after I was a Captain; and yet I partook of all the innocent Diverſions of the Place I was quartered in, and kept the beſt Company in it; Company that I was never aſhamed to be ſeen with afterwards; but then my Rule was, that whatever Expence *this* Company, or theſe Diverſions coſt me, more than the conſtant daily Allowance I had fixed, I totally abſtained from *all* till I had, if I may be allowed the Expreſſion, repaid myſelf. I am aware that this may be ſneered at, and I may be aſked, Was this enjoying Life? True, it may not, in the modern Acceptation of the Word; but then I enjoyed the inexpreſſible Satisfaction of an honeſt, upright Intention; and my Conſcience was not burdened with the Guilt of having defrauded or wronged any Man, as muſt have been the Caſe had I run into Debt by my Extravagance.

I know that many a Subaltern has maintained himſelf, a Wife, and ſeveral Children, in a decent creditable Way, *on his Pay only*; has given his Family a very genteel Education, for his Rank;

and has at laſt put them out into the World, in ſuch a manner as to reflect great Honour on himſelf, and to be able to maintain themſelves in a very reputable and thriving manner: Here muſt be Thrift, great Thrift undoubtedly! But that *it has been done*, and *is to be done*, is ſufficient for my Purpoſe, as well as to prove the Fallacy of their Argument, who inſiſt that a Subaltern cannot live upon his Pay. But to ſhew you what Management is neceſſary to enable you to live within *juſt Bounds*, without the additional Burden of a Family, I will here ſubjoin a Scheme of the conſtant unavoidable Expences you muſt be at, *by the Week*, and *by the Year*: I will then ſtrike the Ballance between them and your Pay; and then you will plainly ſee how little you have left to furniſh you with Shoes, Stockings, Linnen and other indiſpenſible Neceſſaries, without any Allowance for Extravagance or Debauchery.

SCHEME of an ENSIGN's conſtant unavoidable Expences.

EXPENCES.	By the Week.			For 52 Weeks.		
	£	S	D	£	S	D
To 7 Breakfaſts, if of Tea you cannot have it for leſs than 6*d.* ⅌ Morning		3	6	9	2	
To 7 Dinners, at 1*s.* ⅌ *Diem*		7		18	4	
If you allow yourſelf but a Quart of Ale at Dinner, or a Gill of Wine		1	9	4	11	
You cannot do with leſs than Three Shirts ⅌ Week, this at 3*d.* ⅌ Shirt Waſhing			9	1	19	
To a Soldier for cleaning your Shoes, and bruſhing your Cloaths		1		2	12	
To Hair-Powder and Pomatum			8	1	14	8
To Shaving, if you cannot do it yourſelf, at the Rate of			6	1	6	
Blacking for your Shoes, and Soap to waſh your Hands			2		8	8
Theſe are unavoidable, but if you wear a Shirt a Day you muſt add for waſhing 4 Shirts		1		2	12	
Total		16	4	42	9	4
Your Subſiſtence comes to	1	1		54	12	
To the yearly Amount of your Subſiſtence add 365 Days Nett-Clearings, which is about				7	8	
Total Subſiſtence and Clearings	1	1		62		
Total neceſſary Expences as above		16	4	42	9	4
Total Ballances		4	8	19	10	8

Suppoſe you make three Shirts ⅌ Week ſerve you, and ſhave yourſelf, then the Account will ſtand thus:

EXPENCES.	By the Week.			For 52 Weeks.		
	£	S	D	£	S	D
To your Subſiſtance — — — — — —	1	1		54	12	
To your Clearings about — — — — —				7	8	
Total Subſiſtance and Clearings — — — —	1	1		62		
Total neceſſary Expences, deducting 1 *s.* ⅌ Week for the Four additional Shirts, and 6 *d* ⅌ Week for your Shaving —		14	10	38	11	4
Total Ballances — — —		6	2	23	8	8

Again: I am to inform you that the Clearings are not paid regularly every Year; then with your Three Shirts ⅌ Week, and Shaving yourſelf, the Account will ſtand thus,

	£	S	D	£	S	D
Total Subſiſtance — — —	1	1		54	12	
Total neceſſary Expences as above —		14	10	38	11	4
Total Ballances —		6	2	16		8

One more Scheme and then I have done: Suppoſe you hire a Lodging, and board in the ſame Houſe, which you will find by far the cheapeſt: For at your Billet, which the other Schemes are calculated for, you will be but too liable to be drawn into Expences; Company will be more likely to fall in your Way; and if any Liquor ſhould be called for into your Room, they durſt not offer to pay for it for fear of affronting you; or if they did, your Spirit would not ſuffer it. Boarding then being the moſt eligible, you will find the common Run to be about Ten Shillings ℔ Week (I once, and never but once, got it for Eight Shillings:) Now let us try this Way.

EXPENCES.	By the WEEK.			For 52 WEEKS.		
	£	S	D	£	S	D
Lodging and Boarding		10		26		
Note, If you do not drink Tea your Breakfaſt is included in the above, as alſo your Supper, for which no Allowance is made in the other Schemes						
Ale, or Gill of Wine, one Meal ꝑ Day only		1	9	4	11	
Three Shirts Waſhing			9	1	19	
To the Soldiers for cleaning your Shoes and Cloaths		1		2	12	
To Hair-Powder and Pomatum			8	1	14	8
Blacking for your Shoes and Soap			2		8	8
Total		14	4	37	5	4
To your Subſiſtance, not including your Clearings	1	1		54	12	
Total neceſſary Expences as above		14	4	37	5	4
Total Ballances		6	8	17	6	8

Note, Here is no Allowance for Coals and Candles, but you will find they muſt be had, eſpecially in Winter.

You ſee plainly, by the higheſt of the three firſt Schemes, that you have a Saving out of your Subſiſtance only of 6*s.* 2*d.* ℔ Week, and of £23 : 8 : 8 ℔ *Annum* out of the Whole, ſuppoſing your Clearings are regularly paid; but as this is very ſeldom the Caſe, you muſt deduct them from the whole Surplus, and then you will find the Remainder will only be £16 : 0 : 8. You are in the next Place to conſider what is to be furniſhed out of this laſt Sum, and that is your *Regimentals* or *Uniform*: *Shirts* to keep up the Stock you ſet out with: *Cravats*, *Shoes*, *Stockings*, with a long *et cetera*; which it is impoſſible for me at preſent to recollect; or if I could, the Catalogue would appear, perhaps, trifling and tedious: In ſhort, every ſingle Neceſſary in Life is to come out of this Sum, ſmall as it is. Add to this, the Certainty of a March, a very long one it may be, every Year, when it is impoſſible to live ſo frugally as in Quarters; and then judge yourſelf how much Money you will have either at the Week's or Year's end to furniſh your Extravagance or Debauchery. You will obſerve in the three firſt Schemes that there is not the leaſt Notice taken of a Supper, which if you cannot do without, What is to be done then? — Tavern-Suppers are generally expenſive; I will ſet them down only at 1*s.* 6*d.* each, but I fear they are never ſo low; it does not require great Skill in Arithmetic to ſhew how much *this low Rate* exceeds your Income; therefore, if you will indulge in theſe, I fear you will be very thin, and meanly clad, or ſomebody muſt ſuffer greatly by your Intemperance, if I may be allowed to call it ſo.

Some Corps have a Cuſtom of holding, weekly, *Regimental Clubs*, and the Expence there is generally fixed at 2*s.* 6*d.* Here is another Deduction to be made out of your Sparings, or elſe you muſt abandon the Society of your Brother Officers, which I would not have you do. In ſhort, *Reſtraint and Frugality* muſt be conſtantly kept in View while you continue a Subaltern; almoſt the leaſt Indulgence ruins you.

If you will conſider it impartially, the Fourth Scheme, that of Boarding, has greatly the Advantage over the reſt: *Here*, if your Conſtitution requires it, you have your three Meals a Day: *Here* you may always retire out of the way of Temptation, which you cannot ſo well do at your Billet; and *here* you may paſs away your Time in ſome of thoſe beneficial Amuſements I have recommended; you may *here* improve your Talents; preſerve your Conſtitution; live within your Income; and wrong no Man by living beyond it. If you can meet with Boarding cheaper than I have ſet it at, ſo much the better for you; this will enable you to have a few more Neceſſaries to your Back, than he who lays out more in his Belly can expect.

Let me recommend one thing ſtrongly to you; whatever Way of Life you prefer, by the Day or the Week, at the fixed Time pay your Reckoning, or your Boarding, and not let it run up to a Sum. If you ſpend your Guinea this Week, and pay neither, conſider, that out of the next Guinea you ought to pay two Weeks; this you will plainly ſee is impoſſible to be done, therefore you involve yourſelf under Difficulties. But how much greater will thoſe Difficulties be, if you let it run on longer? Suppoſe for the whole Time you have been in thoſe Quarters, your Pay all idly ſquandered away, and nothing left to diſcharge your juſt Debts with: Your Brother Officers, at leaſt the Subalterns, unable to aſſiſt you: The People grow clamorous for their Due, and you have the Mortification to be *arreſted* at the Head of your Men; this muſt give them a contemptible Opinion of you, ſhould you ever regain your Liberty by paying the Sum you owed, encreaſed now by the additional Expence of arreſting you; and all this Shame your own licentious and unbridled Appetites have brought upon you, when a little Self-denial and Oeconomy would have prevented it. Keep this Maxim, WISE MEN LIVE SHORT OF THEIR INCOMES, in remembrance, and it may be of Service to you.

I mentioned a little above the keeping up your Stock of Linnen: I would have you at your ſetting out, have at leaſt One Dozen of Shirts; Six of a better Sort, and Six for common Duties and Fatigue. If you manage your Pay ſo as to enable you to buy two Shirts every Year, you will find it a ſeaſonable Recruit, and it will ſufficiently keep up your Stock. As to Stockings, Shoes, &c. as all Deficiencies in them will be more obvious than in your Linnen, *theſe* will be a more certain Mark when to replace them than any Rule I can give you. Good Shoes, Stockings and Linnen, are, in my Opinion, a ſtronger Token of Gentility, than a laced Coat, and *theſe* out of repair and bad.

Letter XIII.

Thus far I have endeavoured to lead you, and I hope greatly to your Advantage: I ſhall now, as I mentioned before, inform you of ſome other Particulars not taken Notice of by General BLAND in his Treatiſe; nor could he indeed take Notice of them, his Book being profeſſedly written on the Duty of Officers, &c. in general; whereas my Advice to you is intended for your own private Uſe and Benefit.

When you have joined the Regiment, I would have you make it your firſt Endeavour to learn the MANUAL EXERCISE; this will enable you to know when it is well performed, and qualify you to correct thoſe who do it amiſs. For it is ridiculous in the laſt Degree to ſee a Man finding Fault with another in a Thing that he is utterly a Stranger to. There is always a Serjeant and Corporals to teach the Recruits, and theſe are the propereſt to inſtruct you.

Some Regiments have a Cuſtom when an Officer firſt joins them; the Drummers welcome him with a Beat called, *A Point of War*, for which they expect a Gratuity; as alſo the firſt Guard he mounts, and the firſt Time he takes his Poſt at the Head of the Company he belongs to, a Preſent is given to each to drink his Health with. If *theſe* are the Cuſtoms of your Regiment, I would have you enquire the Sums uſually given, and comply with them. Do nothing ſneaking at your firſt Setting out, to prevent a bad Impreſſion being taken of you to your Prejudice.

It is moſt likely a GUARD will be the firſt Duty you do. In this Caſe repair in due Time to the *Parade*, dreſſed in an Officer-like manner; not dirtily or ſlovenly. Enquire of the Officer, you relieve, What Orders he has? and theſe obſerve ſtrictly. If it is expected you ſhould keep conſtantly with your Guard, let no Perſuaſions tempt you from it; (See *Articles of War**.) Sometimes, in a profound Peace, it is not expected of the Officer to lie on the Guard, only to viſit it a ſtated Number of Times; ſee the *Roll* called; enquire into Diſorders; puniſh little Neglects of Duty, &c. He may in a ſtricter Senſe be called, *The Officer of the Day* than *of the Guard:* He only mounts and diſmounts; wears his *Saſh* all Day; viſits the Guard as above; and is ready at any ſudden Emergency to repair to it. This is eaſy Duty, and the Indulgence of the Commanding Officer ought not to be abuſed by totally abſenting from it, and never ſeeing it again from the Time he mounts till he goes to be relieved the next Morning: All this Time the Guard is left to the Management of the Serjeant, who, being the next in Command, might with equal Propriety take the ſame Liberty. Another Indulgence I have alſo known greatly abuſed, and that is, when the

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* Sect. XIV. Art. IV.

Commanding Officer has given the Officer of the Guard leave to come Home to his Meſs-mates to Dinner, the whole Afternoon, perhaps the Night too, has been trifled away, without his having ever gone near his Guard; and this at a Time when he has had the Charge of a great Number of *French* Priſoners. It is amazing an Officer will run ſuch Riſks; and it is very hard upon a Commanding Officer, who muſt either wink at the Service being thus miſerably neglected, or if he exerts his Authority, he muſt be content to obtain the Character of a buſy, ill-natured Man, and be hated by his Officers. Theſe Things I have known done, therefore mention them to caution you againſt running into theſe Errors and Dangers. Keep ſtrictly to *your own Duty*, as the ſureſt Way to keep your Guard to theirs.

When you are relieved in the Morning, and have diſmiſſed your Men at the Place appointed, you are to wait on your Commanding Officer, in the very Dreſs you came off Guard, with a Report of it in Writing ſigned with your Name and Rank, (See *Articles of War**.) In this Report you muſt give a Liſt of the Priſoners you received at Mounting; or, if any has been confined on your Guard, their Names, Companies they belong to, Crimes, and by whom confined, are to be in ſeparate Columns; and every Extraordinary that has happened muſt be reported: The Form of this ſome Brother Officer will readily give you. At the Delivery of the Report you are to return the PAROLE, or *Watch-Word*, to the Commanding Officer, by whiſpering it in his Ear; it is alſo to be written in your Report.

Your next Duty may be a COURT-MARTIAL. If any of theſe are held before it comes to your Turn to be a Member of one, I would adviſe you to attend them; this will enable you to form a Judgment for your own Guidance; for though none are allowed to be preſent when the Opinions of the *Court* are collecting, yet, by the Nature of the Crime; the Evidence given; and the Sentence, when put in Execution, you will know what Opinion to give in ſimilar Caſes. You can expect no Directions in the *Court*, ſince all Votes are given by the Youngeſt firſt, to prevent a young Officer from being biaſſed by the Opinion of an older one.

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* Sect. XV. Art. XXI.

In *Regimental Courts-Martial* the Members are not ſworn: Honour, and their own Conſcience, being ſuppoſed ſufficient to reſtrain them in giving their Votes, from being ſwayed by Favour or private Pique. In GENERAL COURTS-MARTIAL, where Life or Death, or the Caſhiering of an Officer, &c. is to be decided by them, *all* the Members are ſworn, (as you will ſee by the *Articles of War* *,) and all the Evidences are examined upon Oath alſo. In giving you my Advice on this Head I ſhall confine myſelf to *Regimental Courts-Martial*;

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* Sect. XV.

becauſe in the other the Puniſhments alloted to the Crimes cognizable by that Court are particularly mentioned, except in ſome Caſes where the *Cuſtom of War* is allowed for your Direction: In ſuch Caſes I think it would be very prudent in you, as a young Officer, who cannot be ſuppoſed to know much of *theſe* Cuſtoms, to apply to the Preſident of the Court for your *Information* before you give your Vote; not for your *Direction* how you are to vote, but for the ſatisfying of your Doubts, or to know where you are allowed to deviate from the Puniſhment directed by the Articles of War.

In giving your Opinion then, in a *Regimental Court-Martial*, where it is not pointed out to you, endeavour to make a Diſtinction in your Puniſhments; make them, as near as you can, adequate to the Crime. I knew a Set of Officers ſufficient for a Court-Martial, no more being with the Regiment, who conſtantly alloted one certain Number of Laſhes to all Offenders. This Number was always as much too many for the ſlighteſt, as it was too few for the greateſt Crime cognizable by them. This Proceeding is abſurd. The Cuſtom of the Army authorizes a Commanding-Officer to mitigate a Puniſhment, if he thinks it unreaſonable; but as he cannot add to one, a greater Criminal eſcapes with a very ſmall Puniſhment in proportion to the Crime he has been guilty of. I always was averſe to Cruelty, my Diſpoſition rather leading me to the contrary Extreme; but I never would ſuffer a Puniſhment rather to look like a Joke than othewiſe; and endeavoured in my Votes to make them effectual, and would ſooner have voted the Priſoner to be releaſed with a Reprimand, than alloted him ſuch a one as he would laugh at, whilſt he was receiving it.

Some Soldiers when they have once ſhewn their Backs become hardened to Shame, and all the Whipping in the World afterwards is inſufficient to reclaim

claim them. It is therefore worth conſidering, before it comes to this, what Effect ſome other Puniſhments will have on them before they are brought to this public Shame; if *theſe* will not do, Recourſe muſt be had to the other.

Sometimes a lucky Start out of the common Road has been attended with ſurpriſing Effects. I have heard of a Soldier who uſed about once a Week to be brought to the Whipping-poſt; to this he was ſo hardened, that, it is ſaid, he once made this Addreſs to the Court-Martial, *Gentlemen, I am ſorry to give you this frequent Trouble on my Account; but if you will pleaſe to order me One hundred and Fifty Laſhes every Monday Morning, I will regularly come to receive them; this will be better for us all; it will ſave you the Trouble of meeting ſo often, and me the Confinement between the Whippings.* I ſuppoſe this Fellow thought it good for his Health, as it is ſaid of the *Flagellants* in the *Romiſh Religion*, who when they have once begun *this* Exerciſe, muſt continue it for their Health's Sake. However, be this as it will, he was again ſentenced to be whipped, and the Commanding Officer was determined to try an Experiment with him, which, if it failed, he reſolved to diſcharge ſo troubleſome, indeed ſo worthleſs, a Fellow out of the Regiment: Accordingly when the *Culprit* had, with great Reſignation and Calmneſs, ſuffered his Hands to be tied up, as is the Cuſtom, the Commanding Officer ordered his *Breeches* to be let down, and the Laſhes to be applied to his bare *Poſteriors.* This he thought himſelf authorized to do, as the Court-Martial had indeed alloted a certain Number of Laſhes, but had not ſpecified where they were to be applied. The Fellow hearing theſe Orders, begged that he might be puniſhed as a *Man*, and not as a *Boy*, that he might ſuffer any other Way; in ſhort, that he might be *ſhot*, rather than undergo this ignominious Puniſhment. His Intreaties, however, were unavailing, and he received the Laſhes as directed. The Effect anſwered beyond Expectation, it wrought a total Reformation in him, he became one of the beſt Men in the Regiment, and in a very ſhort Time he was made a Serjeant as a Reward for his good Behaviour. — I have heard alſo of another upon whom Puniſhment had no Effect: The Commanding Officer obſerving, that notwithſtanding all his Vices, he had ſeveral very valuable Qualifications, reſolved to try another Method than Whipping: It was not long ere he had an Opportunity of putting his Scheme in Execution; for the next Fault, inſtead of being puniſhed, to the Fellow's very great Surpriſe, he appointed him Serjeant! This opened his Eyes; he applied himſelf diligently to his Duty, and became as remarkably *ſober* and *good*, as he had been the contrary before. Theſe Inſtances, amongſt many others I could give, ſhew that *Severity* is not always ſufficient to work a Reformation: *Lenity*, or a happy Thought, will oftener prove more effectual; at leaſt it is well worth the Trial; it is time enough to recur to the other if *this* fail.

FIELD-DAYS as they are called, or DAYS OF EXERCISE, is another Duty that you will be obliged to attend. General BLAND has given ſuch full Directions for your Behaviour before you march *to*, and *at*, the Field of Exerciſe, that I ſhall only give you the following Cautions under this Article. If you have the Command of a Company, by the Abſence of your Captain and Lieutenant, you are in the Field to ſign, what is called, *A Field Return*, to be given by you to the Adjutant, and by him to the Commanding Officer. In this Return you certify, how many are under Arms, how many abſent, and for what Reaſons, &c. I would adviſe you to look well into *this* before you ſign it, and be well aſſured of the Truth of it: For ſuppoſe the Commanding Officer ſhould aſk you any Queſtions relative to it, how ridiculous, how credulous muſt you appear at having given *that* upon Honour, under your Hand, which you know nothing of!

Letter XIV.

My next Caution is, that when you have taken your Poſt of Exerciſe in the Rear of the Battalion, you do not ſtir from it till you are ordered to the Front again. I have ſeen ſome Officers who, as ſoon as they had got to the Rear, fixed their *Spontoons* in the Ground, and went to Leap-frog, Jumping, or ſome other boyiſh Tricks, to the great Diverſion of the Rear-ranks, who minded *them* more than their Exerciſe. This ſubjected them to Reprimands from the Commanding Officer, which an Officer in my Opinion ſhould always carefully avoid; becauſe a Repetition of them muſt neceſſarily bring him into Contempt in the Mens Eyes: Beſides, it is ſetting a bad Example; for the Men in the Rear may with equal Juſtice think themſelves authorized to divert themſelves in the ſame manner. When the Regiment have *grounded*, and quitted *their Arms*, which is often done to give a little Eaſe to the Soldiers, you may then divert yourſelf in the manner the moſt agreeable to you:

But while they are *under Arms*, and performing their Exerciſe, give your whole Attention to the Buſineſs you are about; for the little Time it laſts. The Intertervals of your Duty are the propereſt Times for Amuſement and Diverſion.

RECRUITING is a diſagreeable Duty, but yet it muſt be done. If ever you are ſent on this Service, let the Diſcharge of it be your chief Study; the ſooner you raiſe the Number of Recruits you are ſent out for, the ſooner *it* will be over and you return to the Regiment again; and beſides this, a ſucceſsful expeditious *Recruiting*, is a prodigious Recommendation of an Officer. Attend ſtrictly to the Orders you receive on *this* Head, and never attempt to deviate from them; you will find your Advantage greatly in it.

When you are arrived at the Place you intend to recruit at, enquire if there is any Recruiting Officer there; if there is, wait upon him, and ſhew him your

Beating-Order, even if he ſhould be your Inferior in Rank; this is a Civility always practiſed, and tends as much to prevent Diſputes as to promote Harmony and a good Underſtanding between Officers employed in the ſame Branch of Duty. — If a Regiment ſhould be quartered there, *nothing* can excuſe your waiting on the Commanding Officer; the Reſpect due to his Rank claims this from you; and, in Strictneſs, no Drum can be beat in his Garriſon without his Conſent. If the Regiment he commands ſhould be complete, the Aſſiſtance you may expect from him, will make it well worth your while to diſcharge your Duty, or Complaiſance, call it which you will. Your Beating-Order muſt alſo be ſhewn to the Mayor or Chief Magiſtrate; for to ſet out upon a good Footing with *theſe*, you will find to be of very ſingular Service to you.

Never ſuffer your *Recruiting Party* to play thoſe Tricks which they too frequently do: For often they ſlide Money into Country-mens Pockets; or pretending to ſhake Hands with them, they ſlip in a Shilling, which they had ready in the Palm of their Hands, and then ſwear, (for I am ſorry to ſay that on theſe Occaſions a Soldier will very eaſily digeſt a falſe Oath) that they took *this* as Part of the Bounty-money to ſerve the King. Such Practices as theſe never encourage, they really do great Hurt to His Majeſty's Service; and bring an Odium on the Army, never to be got off. But an abſolutely worſe Trick than theſe I have known done: A Recruiting Serjeant, in his Quarters, wanted Silver for a Thirty-ſix Shilling Piece; a very ſubſtantial Farmer, then preſent, offered to change it; the Serjeant put the Piece in his Hand and immediately inſiſted he had taken it as Inliſting-money, and had the Impudence to drag him before a Juſtice of Peace; when the Fraud being diſcovered, the Serjeant was obliged to pay a pretty large Fine laid on him by the Juſtice, and glad to compound thus: For had his Officer been preſent, from whom it was kept a Secret, he would no doubt have ſent him in Irons to the Regiment, and he would have been reduced to a Private Man, as he very juſtly deſerved. Your Buſineſs is to inliſt Men *fairly*, and not to *trepan* them into the Service.

I am apt to think that the Twenty Shillings a Man, that haſtily inliſts, is obliged to pay in order to get off again, is the main, the principal Excitement to theſe dirty Tricks, See *Mutiny Act* *. This Sum the Officer generally divides among his Recruiting Party: Now it is apparent *this* is what they never loſe Sight of; and the more there are who pay this *Smart-money*, as they call it, the more they ſhare. Durſt I preſume to offer it, I think a Remedy might be found out: Suppoſe *an unconteſted Authority* was to order that theſe Sums, if the Officer gives them to the Recruiting Party, ſhould be kept till the Recruiting is over, and then *only* by thoſe who have *honeſtly*

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* Sect. LXXI.

honeſtly and *faithfully* performed their Duty, and deſerve it. This I think might do, as it would be a very great Incitement to a diligent Diſcharge of Duty, and prevent the Practices I am exclaiming againſt; which, when found out, ſhould be an abſolute Excluſion from receiving any, even the leaſt Part, of the Money to be divided.

An Officer will never ſuffer by Diſcountenancing ſuch Proceedings; on the contrary, it will greatly heighten his Character; for whatever may be urged againſt it, a Man will certainly much ſooner enliſt with one who makes Honour and Integrity the Standard of his Actions, than with him who acts the Reverſe, ſince even the loweſt can diſtinguiſh between Juſtice and Oppreſſion. An Officer, who was on *this* Duty ſaw his Party coming to him with a very great Mob following them: upon Enquiring into the Cauſe of the Tumult, his Serjeant told him, that the Drummer, who was in coloured Cloaths, had enliſted that Man who was in the Drummer's Coat and Waiſtcoat. That he knew no more than the Drummer told him; but the Man perſiſting he was not enliſted he, the Serjeant, had brought him to hear how his Officer would pleaſe to determine it. The pretended Recruit inſiſted he had received no Money, nor ever intended to enliſt; but that being in Company with the Drummer he had, out of a Frolic, changed Cloaths with him; and when he wanted to have his own again, the Drummer told him he was enliſted, and had got the Bounty-money *about* him. The Drummer aſſerted he was fairly enliſted; and as a Proof of it, he had the Bounty-money which he had taken in his Waiſtcoat-Pocket; and in a Whiſper in the Officer's Ear told him that indeed the Man knew nothing of it, becauſe it was in his, the Drummer's Pocket, when they changed Cloaths. This was too flagrant, too palpable to paſs, and the Officer publickly reprimanded the Drummer, and gave him a hearty Drubbing for his villainous Proceeding, which was approved of with repeated Huzzas by the Mob, and was of very great Service to him ever after in his Recruiting there. He immediately diſmiſſed the Man, who told him at parting, that if ever he had an Inclination to go for a Soldier, he would go an hundred Miles to enliſt with him: This Promiſe he made good; for the next Time the Officer went to that Place, this Man with five others, at his Inſtigation, enliſted with him the firſt Day his Drum was beat; and gave the Officer's juſt Deciſion as his chief Reaſon and Inducement. See here the Effects of Juſtice! and let this Inſtance prompt you to emulate the Officer's Behaviour.

If you have any *real* Calls from Quarters, apply to your commanding Officer for Leave of Abſence, and upon your convincing him of the abſolute Neceſſity, there is no doubt but he will readily comply with your Requeſt. Whatever Time you aſk for, and he conſents to, be ſure not to exceed; unleſs very ſubſtantial Reaſons detain you: but even in this Caſe you ought to write to him, and laying *theſe Reaſons* Letter XV.

before him, deſire a longer Leave of Abſence. This Proceeding will entitle you to his Eſteem, and will aſſuredly procure you Leave at any other Time when your private Affairs require it. I knew an Enſign who obtained Leave of Abſence for two, or three Months, but ſtaid away very near two Years. The Lieutenant-Colonel, who joined the Regiment about the End of this Time, ſeeing him returned abſent, enquired of the Adjutant how long he had been ſo: when he knew how long it was, he ordered the Adjutant to write and order him to repair to his Duty. No Notice was taken of this. The Lieutenant-Colonel wrote *twice* to him on the ſame Head, but ſtill no Notice was taken. This Behaviour ſo exaſperated the Lieutenant-Colonel, that he was ſeveral Times in the Mind to ſend a Party of a Serjeant and twelve Men to bring him Priſoner to the Regiment: However he did not do it; but he ſent a true State of the Affair to the Colonel who was then in *London*, who laid it before the King; when his Majeſty in great Wiſdom and

Juſtice ſuperſeded the Enſign, and gave his Commiſſion to another. This he got by not Returning in due Time to his Duty, and putting ſo palpable an Affront on his ſuperior Officer.

I would not have you leave your Duty, but when Buſineſs of Moment requires your Attendance.— Journeys are expenſive; and to deſire to be abſent from the Regiment merely becauſe it is your Turn, is ridiculous. I have known Officers who had no Call in the Univerſe, inſiſt upon their Turn; they have had it, and *LONDON*, tho' the moſt improper Place imaginable for Men of ſmall Incomes and little Management, has been choſe for their Reſidence. A very little Time has convinced them of their Error; for either they have had ſo much Prudence left as to return ſpeedily and with empty Pockets, to the Regiment to pinch for their Folly and Extravagance; or their Friends have had them to redeem out of the Bailiff's Hands. I have already told you the Advantage it may be to an Officer if he attends cloſely at Quarters, unleſs when abſolute Buſineſs requires, therefore ſhall not repeat it here again.

I muſt alſo under this Head caution you againſt an Error Youth is too apt to run into, and that is making little Excurſions from Quarters for a Day, and very often for the Night too, into the Country, without the commanding Officer's Leave. I know it is ſaid, this is being too much upon the Footing of *Schoolboys*; but I deny it. A Soldier, if he lies out of his Quarters all Night without Leave, muſt be puniſhed; but an Officer, who ought to ſet him an Example of Obedience, may do it with Impunity by this Rule. This is by no means juſt. The ſame Law binds the one as does the other; for if you will look into the Articles of War, "No
" Officer or Soldier ſhall lie out of
" his Quarters, Garriſon or Camp, with-
" out Leave from his ſuperior Officer,
" upon the Penalty of being puniſhed
" according to the Nature of his Of-
" fence

“ fence by the Sentence of a Court-“ Martial.” * Where is the Indulgence here to an Officer more than a Soldier? I can ſee none.

I am not ſo rigid to expect an Officer ſhall not take a Walk into the Country without a formal aſking of Leave; nay I will go further and ſay, that accidentally, Company, *or too much Liquor*, may detain him all Night, and he *may* be excuſed. But what ſhall we ſay to thoſe, who premeditately and in abſolute Contempt and Defiance of the military Laws, and the commanding Officer's Authority, take ſuch Liberties? If they meet with their juſt Deſerts, can they in Juſtice blame any body but themſelves? I think not. In ſhort *they cannot*.—Sudden Duties may call upon the abſent Officer for his Attendance, but he is not to be found; another therefore muſt do it: At his Return the commanding Officer does not do *his* Duty if he does not put him in Arreſt, and bring him to a *General*

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* Sect. XIV. Art. II.

Court-Martial; where, if it appears that this Crime has been frequently repeated in ſpite of all Admonitions to the contrary, *Caſhiering* may be the Conſequence of his Diſobedience and Obſtinacy.

Another Reaſon is alledged by Youth, (but it is a very weak one) for taking theſe Liberties. They think the commanding Officer ſo much their Friend, that they are apprehenſive he will not give them Leave, that he may, as much as in him lies, prevent their ſqandering their Money. In this very Argument there are two Things that make ſtrongly againſt them. Firſt, they tacitly own that they do ſpend their Money idly in theſe Excurſions; and next, becauſe they think the commanding Officer *is* their Friend, they will uſe him ill by deſpiſing his Authority! Reaſons, very ſufficient in my Opinion, why they ought not to abſent themſelves without his Leave.

I have often been amazed that Officers will run the leaſt Riſk on this Head;

or put themſelves in the Power of *any Man* whatever, when all Danger may ſo eaſily be avoided by aſking Leave. With *this* you are entirely ſafe, the commanding Officer only being accountable for the Regiment: Without *it* the Riſk is apparent. Let me therefore ſeriouſly entreat you not to give into this Error. I knew a Regiment under Orders for a Review, and the General was expected every Hour. In this Situation ſix or ſeven of the Officers took it into their Heads, without Leave, to go and viſit a Brother Officer who was ſick at a Village about Eight Miles off, and to ſtay the whole Night out. About Ten o'Clock at Night the General arrived, ſent for the commanding Officer, and ordered the Regiment to be under Arms the next Morning, that he might review them. As there are a great many Things to be done previous to a General's coming into the Field, the Regiment was ordered out by Four in the Morning. Some Officer luckily thought of the abſent Youths, and ſent an Expreſs for them, and they arrived Time enough to get dreſſed, and repair to their Poſts. It is very poſſible theſe Gentlemen might have ſet off, and no one have known where to ſend for them: What a fine Situation would they then have been in? This was not known till ſo long after, that it would have looked much more like ill Nature, than a Diſcharge of Duty, to have taken Notice of them. *This* ought to be a Caution to you, and to *all* Officers, not to abſent themſelves without Leave.

Letter XVI.

QUARRELSOME COMPANY by all means avoid, as the ſureſt Way to keep you ſafe from thoſe dreadful Cataſtrophes too often attending them. Men of this Diſpoſition ought to be ſhunned with as much Aſſiduity and Care as you would ſhun a Mad-dog. No Man is ſafe in ſuch Company; for very often a harmleſs Word, an innocent, unmeaning Geſture, is conſtrued into an Affront; and the Life of one, the innocent Perſon's perhaps, muſt fall a Sacrifice to the imaginary Offence! It has been ſaid of many, and I know it to be true, that while they are ſober they are the beſt of Men; but when drunk they will quarrel with their Shadow, if nothing elſe falls in their Way. Is this Man then pardonable, who knows *this* and will yet get Drunk? Is he not rather unpardonable in the higheſt degree? It is ſuch an Aggravation of his Crime, as nothing can palliate: and he ought almoſt as ſoon to ſwallow Poiſon as Liquor, if he knows this is his Temper. Such Men as theſe avoid: and if you ſhould unhappily diſcover this to be your own Misfortune, refrain from Company, at leaſt be very careful to refrain from Exceſs. Keep yourſelf Maſter of your Senſes, and you will conſequently be Maſter of your Temper. I cannot help, telling you a Story on this Head, tho' it may likely be thought too ludicrous on ſo ſerious a Subject; but as it ſhews you what Steps a wiſe Man took *when ſober* to prevent any Accidents of this Nature, I hope it will be excuſed. A certain Major, knowing that he was too much given to be quarrelſome when in Liquor gave his Servant Orders, that whenever he ſaw him drunk or arguing with any one, he ſhould call him out, and if he reſiſted, carry him home by Force. It happened that in a very little Time the Major was in Company with ſome Officers, and perfectly ſober, when the Servant came to the Door, and beckoned his Maſter, who for ſome Time did not regard his Servant's Motions: but at laſt quite tired with them, he ſaid to him, Get you gone you Raſcal, I am not drunk: That may be, ſaid his Man, but I am almoſt ſo: therefore I am reſolved to take Care of you, while I have any Senſes left: and without further Ceremony, the Major being very little, and the Servant a very tall Man, clapt him upon his Shoulder, and carried him home to his Lodgings.

I have already ſaid ſo much on the dreadful Accidents, that too often are the Conſequences of drunken Quarrels, that I ſhall not repeat it here. If you know a Man that is quarrelſome in Liquor, avoid him: If you are ſo yourſelf, refrain from Drinking, as the ſureſt means to prevent theſe Accidents, and to make you end your Days in Peace without thoſe Terrors and Stings of Conſcience, which a drunken Murderer muſt feel in private, notwithſtanding his Braving it in public.

If a Diſpute ſhould happen between two Officers when you are in Company, endeavour to ſet them right by Argument; but enter not ſo much into it as to make yourſelf a Party in the *Quarrel*. If this ſhould fail, and any Words tending to a *Duel* ſhould drop from them, order them into Arreſt to their Rooms, tho' they ſhould be Superior in Rank to you, or of a different Corps. This you will ſee by the Articles of War* you have a Power to do, and they *dare not* diſobey: And in the Morning when their Senſes return, they may liſten to Reaſon; become Friends again, and thank you for the Step you took. This may be conducted with ſo much Secreſy as not to reach the commanding Officer's Ears; and nobody but yourſelves need know any thing of the Matter. But if they ſhould, when ſober, refuſe to bring it to an amicable Termination, and perſiſt in deciding their Difference with the Sword, you are then indiſpenſibly obliged to acquaint the commanding Officer with what you have done: It lies then with him, and you have done your Duty. I will juſt obſerve to you that, ſtrictly, no Officer or Soldier ought to be confined without acquainting the commanding Officer; if the Quarrellers are of different Corps, both commanding Officers muſt be acquainted with it: but, as much Miſchief, and much Trouble may be prevented by ſuch a Step, it is often winked at, eſpecially as the Service does not ſuffer by it.

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* Sect VII. Art. IV.

If the Diſputants are ſo blinded by Paſſion and ſo diſturbed with Liquor, as to refuſe to obey your ordering them into Arreſt, you ought to enforce your Authority by ſending for the Guard, and march them Priſoners to their Rooms.

As this is ſo manifeſt a Defiance of the Power the King has inveſted you with, and you have been forced to proceed in ſo open a Manner by their Obſtinacy, you muſt leave a Centinel at each of their Room Doors, and acquaint the Commanding Officer with what you have done: You cannot now, as in the other Caſe, releaſe them yourſelf, and they will meet with the juſt Reward of their Diſobedience. I am glad to ſay, that there is very ſeldom Occaſion to proceed to ſuch Extremities, but I have known it done.

One frequent Cauſe of Quarrels you ought never to indulge yourſelf in, and that is PERSONAL, or NATIONAL Reflections: The firſt is Obnoxious, the laſt is Rude. Am I defective in my Shape? It is my Misfortune, not my Fault. I made not myſelf, therefore am not accountable for it; and I hope you are not impious enough to *dare* to carry your Reflection higher.—Am I not ſo remarkable for Wit or Learning as you are? Be thankful to your Friends for the Learning they beſtowed on you; and ſuffer not your Wit, to be called in queſtion by ſo meanly pointing out the Defects of mine. Did Shape or Senſe depend upon a Man's own Will, your Satire might be allowed with ſome Shew of Juſtice; but as they do not, forbear your Railleries, and pity rather than inſult.

National Reflections are as unwarrantable as the other. What is it gives me a Right to ridicule a *Scotsman*, a *Welchman*, an *Iriſhman* &c.? Is it becauſe I am an *Engliſhman*? Does this give me the Superiority over all other Nations under the Sun? Surely, no. There are undoubtedly, bad Men in all Countries, and of all Nations. Theſe ought to be ſhunned; but include not the Whole under this Denomination: Brand not indiſcriminately the Good and the Bad with one unjuſt Character; at leaſt till you have proved paſt Contradiction, that the *Engliſh* are the only *Juſt*, the only *Honeſt*, the only *Brave*, *Wiſe*, *Upright* People upon

Earth: Then, and not till then, may your Sarcaſm and Obloquy be ſuppoſed to proceed from a Deteſtation of thoſe Vices you are ſo happily a Stranger to. In ſhort, honour the *Good*, of what Nation ſoever they be; and deſpiſe the *Bad, even if they are Engliſhmen.*

By abſtaining from theſe unjuſtifiable Licences, you may eſcape many an unhappy Quarrel. But if you are unavoidably drawn into one yourſelf, you will aſk how you are to behave? This is a very delicate Point, and I muſt talk very cautiouſly upon it, eſpecially as the Cuſtom of the Army is ſo diametrically oppoſite to His Majeſty's Commands on this Head in the Articles of War. * If you are the Aggreſſor, or the Company preſent deems you ſo, heſitate not, one Moment, in aſking Pardon, (not in a baſe, ſcandalous Manner; that will never be impoſed on you) and owning your Error: As there is no Man upon Earth without a Fault, it is as evident a Mark of Senſe to acknowledge it, as a contrary Behaviour is of Folly and Obſtinacy. Your Antagoniſt cannot refuſe his Forgiveneſs to ſuch a Gentleman-like Submiſſion; and, ſhaking Hands, you are as good Friends again as ever; but be very careful never to mention the Cauſe of your Debate again; ſuch Recapitulations being but too apt to blow up the Fire of Diſcord, hid for the preſent, but not totally extinguiſhed: and, each tenacious of his own Opinion, you go to it again with redoubled Fury, perhaps not to be ſatisfied, but with the Loſs of one of your Lives!

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* Sect. VII.

Letter XVII.

There was formerly in the Army, particularly in Queen ANN's Time, a Sett of Officers in moſt Corps, who were called PROVERS, or TRYERS; theſe upon a young Officer's joining the Regiment, conſtantly, and without any Cauſe picked a Quarrel with him: when, if the young Man acquitted himſelf with Honour, and eſcaped with Life, he paſſed the Reſt of his Time quietly enough: But if the unhappy Youth, juſt come from School and unacquainted with the nice *Punctilios of Honour*, did not in a proper Manner reſent the Injury, or declined the Combat, he led ſo miſerable a Life, that he was obliged to quit the Army. From ſuch ſcandalous Proceedings theſe Gentlemen obtained their Title: But few, if any, of them died in Peace in their Beds; for they ſometimes met with their Match. Thank GOD, I do not believe there is any of this peſtilent Diſpoſition now in the Army.

The Duties of the Service are ſurely the moſt certain Trials of an Officer: There, if he does not behave as he ought, he will be caſhiered for Cowardice.—But the other is a moſt uncertain Method of trying a Man's Courage, becauſe there have been many Inſtances of Officers refuſing the Duel, who have marched intrepidly to the Attack of a Battery, where theſe *Provers* would have *trembled* to have followed them. The Reſolution requiſite for theſe Affairs are ſo different, that a Determination of Courage, or otherwiſe, cannot with any degree of Juſtice be made. The one, depending ſo much on the Superiority of his Skill in Fencing, makes him dare to affront the other whoſe Skill he deſpiſes: The other, from a Senſe of his Inexperience in this Science, is not ſo forward to accept of the Challenge: From whence very ſcandalous Reflections are made to his Diſadvantage: But yet this *Shy-man*, when the dangerous Calls of Duty require it from him, goes undauntedly to the Diſcharge of it: *This* he well knows he was to do when he commenced Soldier: *Here* he exerts himſelf; *Here* he rouſes all the Man within him, and comes off with Honour; or if he falls, he dies bravely, and not by the Hand of a bullying Deſperado: *Here* is his proper Sphere of Action, and not Duelling; this being no part of a Soldier's Duty. On the other hand, This *Prover*; this *Button-man*, knowing how much more difficult it is to parry a Cannon, or Muſket-ball, than a ſmall Sword, is perhaps more remarkably backward in

Service, where his Courage would be more creditably diſplayed, than the other who refuſes the Challenge. It is very apparent which of theſe is the beſt Officer, which ſerves his Country beſt, or which diſappoints it moſt.

Theſe Gentlemen ought to conſider, that by Challenging, they diſobey moſt flagrantly *The King's* Orders, for which a Puniſhment is allotted. The Refuſer of the Challenge obeys his Sovereign's Orders: but yet this is the unhappy Dilemma of an Officer, if *in this Particular* he obeys, he is ſometimes obliged to quit the Service with Shame. If he diſobeys and accepts of, or ſends a Challenge, he is broke. This is truly a cruel Situation, and requires a very ſerious Attention for a Remedy. That you may ſee I advance nothing of my own Head, I will give you an Extract of the *Articles of War*, in relation to this. (Sect. VII. Art. I.) " No Offi-
" cer . . . . ſhall uſe any reproachful
" or provoking Speeches or Geſtures
" to another upon Pain . . . of being
" put

" put in Arreſt; . . . and of aſking " Pardon of the Party offended, &c."

Art. II. " No Officer . . . . ſhall " *preſume* to ſend a Challenge to any " other Officer . . . to fight a Duel " upon Pain . . of being *Caſhiered*, &c."

Art. III. " If any Commiſſioned . . . " Officer commanding a Guard, ſhall " willingly and knowingly ſuffer any " Perſon whatſoever to go forth to fight " a Duel, he ſhall be puniſhed as a " Challenger: And likewiſe all *Seconds*, " *Promoters*, and *Carriers* of Challenges, " in order to Duels, ſhall be deemed " as Principals, and be puniſhed accordingly."

Art. V. " Whatſoever Officer . . . . " ſhall upbraid another *for refuſing* a " Challenge, ſhall himſelf be *puniſhed* " *as a Challenger*; and we hereby acquit " and diſcharge all Officers . . . of *any* " *Diſgrace*, or *Opinion of Diſadvantage*, " which might ariſe from their having " refuſed to accept of Challenges, as

" they will have only acted *in Obedience*
" *to Our Orders*, and *done their Duty as*
" *good Soldiers, who ſubject themſelves to*
" *Diſcipline.*"

You ſee here what prudent Steps are taken to prevent theſe Diſorders. Impriſonment and aſking Pardon is to be the Puniſhment of provoking Speeches and Geſtures: But ſending, or carrying a Challenge, promoting, or being a Second in a Duel, is to be puniſhed by Caſhiering. Will any Man in his Senſes run this Riſk merely for not reſtraining an unbridled Temper? Will any Man *dare* to aggravate a Quarrel, and carry a Challenge, when he is liable to incur the ſame Puniſhment as if the Quarrel had been his own? But above all, will any Man *dare* to upbraid another for refuſing a Challenge, when His Majeſty in great Wiſdom does diſcharge and acquit *all Men, of any Diſgrace*, or *Opinion of Diſadvantage*, for obeying His Commands? Will he, in ſhort, *dare* to diſobey his Royal Maſter's poſitive Commands, and expect to eſcape with Impunity?

punity? He ought not, but yet ſuch is the unaccountable Prevalence of Cuſtom, that the *Diſobeyer* of theſe Orders is generally applauded, whilſt the *Obeyer* of them is obliged to quit the Army with Diſgrace!

You will naturally aſk, how this can be? What Privilege the Diſobedient can plead? or by what Article the Obedient is puniſhed? To this it can only be anſwered CUSTOM, *all-ruling Cuſtom* in theſe Caſes, is both Judge and Jury; and the Method taken is commonly this: The Man *who has broke the Military* Laws, gains the Reſt of the Corps, by falſe Repreſentations, to his Side, and they in a Body wait upon their Commanding Officer, and tell him, that ſuch a Perſon, the Man *who obeyed his Sovereign's Orders*, is a worthleſs Fellow; and that they cannot Roll in Duty with him, and that if he is not diſmiſſed the Regiment, *they* can ſerve no longer; and beg leave to reſign their Commiſſions, which they have brought with them for that Purpoſe. The Commanding Officer very likely without further enquiry, or having a ſecret Diſlike to him, glad of the Opportunity, lays this *in a partial Manner*, before the General; their Requeſt is complied with; and ſo a very worthy Servant of the Public is turn'd out with Diſgrace never to be wiped off. But I am very apt to think, that were a few of theſe Reſignations accepted of, or a ſtricter Enquiry made into the Cauſe of their Complaints, a Stop might be put to ſuch Proceedings.

I am very far from pleading, by what I have ſaid, that every *Poltron* ſhould veil his Cowardice under the Sanction of Obedience: but where there is no Reaſon to apprehend this to be the Caſe, or where a Man has been tried in the Service, I would much ſooner be for diſmiſſing the *Challenger*, than the *Refuſer.* I have often heard it ſaid of the late King WILLIAM, who it muſt be allowed, knew Soldiers as well as any ever did, that a Colonel waited on him with a Requeſt of this Nature from the

Officers of his Regiment againſt one for refuſing a Challenge; *Tell them from me*, ſaid the King, *to mind their Duty, and let him alone: for I have ſeen HIM, go where I wiſh they would be as eager to follow, as they now are to ruin him for his Obedience of Orders.* I wiſh there was a total Stop put to theſe Diſorders; and I think it is far from being impoſſible.

You ſee by what I have ſaid under this Article, the Impoſſibility of fixing any Rule for your Conduct in the Caſe of your being engaged in a Quarrel yourſelf: The only one that can be given is, endeavour to behave in ſuch a Manner as to prevent your being brought into ſuch unhappy, ſuch inextricable Circumſtances.

Letter XVIII.

I ſhall now offer a few Words with Regard to your Behaviour in the Diſcharge of *the more dangerous Parts of your Duty*, but here the Occaſions may be ſo various, that it will be impoſſible to deſcend to particulars: my Advice therefore muſt be in general.

When you are marching in an *Enemy's Country*, you always march in Order of Battle; not knowing *when*, nor *where* you may be attacked. Keep then at the head of your *Pelotoon*, (ſee *Articles of War*) * and ſuffer not the Men of it to ſtraggle or break their Rank; by this means you are always ready to defend yourſelves. But if, on the contrary, your Men have broke their Rank, it will take ſo much Time to form them, that if you are attacked, they may be cut to pieces, while you are attempting to get them in Order for your Defence.

If your March lies through Woods, I ſuppoſe your Commanding Officer will have ſufficient Parties in them to the Right and Left, to give Notice if an Enemy is hid there; and to prevent Surprizes. If you ſhould be ſent on a Party, obſerve this Precaution yourſelf; but let them not be *too* ſtrong, leſt you weaken your main Body: a ſmall Number will be ſufficient, who as they need not be out of ſight, may retreat

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* Sect. XIV. Art. X.

to you upon the Diſcovery of Danger. If they ſhould diſcover a Party of the Enemy too ſtrong for you, and you are obliged to retire to your Camp, or Garriſon; make your Retreat regular, and diſpute every Inch of Ground that is diſputable; leſt it look like a running away, and if poſſible keep your Men from breaking. You may be formidable, while you keep in a Body; but when once broken, you will find it very difficult to rally them again; and you and your Party may be cut off one by one. A well ordered Retreat has gained as much Credit as the winning a Battle has done.

If you ſhould be on Horſeback with your Party, and come to ſome broken, bad Road, and your Men to avoid it ſtrike over Stiles into ſome Foot-path; be ſure to alight and go with them, ſending your Horſe round by your Servant, till the Road will allow you to mount again. This is not a trifling Precaution, for there have been many Inſtances, where a Party has been totally routed, or deſtroyed, for want of their Officer to order and direct them. A ſmall, ſculking Party has ſuddenly ruſhed out, attacked, and defeated them before the Officer could join them: And it will be no Excuſe for him that he was on Horſeback at a Diſtance, when he ſhould have been at their Head.

In marching through Woods, be ſure to make your Men march with *ſhouldered Arms*: the Neceſſity of this is obvious enough, becauſe if their Arms are *clubed*, the Cock will be uppermoſt, and ſome pendant Brand may catch hold of it, and pull it ſo far back, that when it quits the Branch, it is with ſuch a Spring as to give Fire to the Charge; and the Muſket going off, will, moſt likely, kill the Man before it. I was once very near being killed by an Accident of this kind, but providentially the Ball only grazed upon my Shoulder.

If you ſhould have the Command of an *advanced Poſt*, be very vigilant and circumſpect: as the Safety of the *whole* may in a great meaſure depend upon you, you cannot be too much ſo. Therefore viſit your advanced Centries often, eſpecially in the Night. Believe not every Report, nor truſt any one's Eyes but your own. The Neceſſity of this will appear by the following Story. When the Grenadiers of the Army had landed on *Tierrabomba*, (an Iſland at the Entrance of the Harbour of *Carthagena* in the *Weſt-Indies*) they took Poſſeſſion of two ſmall Forts, which our Ships had that Day cannonaded, and the *Spaniards* had abandoned. As they landed juſt at the cloſe of Day, and *San Lewis de Bocca-chica* was nearly within Muſket-Shot, an Officer, with a proper Party was poſted as near as Safety would allow to this Fortreſs, with Orders to acquaint the Commanding Officer of the Fort we had taken Poſſeſſion of, if the *Spaniards* attempted any thing: If they remained quiet, he was to retire at Day-break to us into the Fort. Between Ten and Eleven at Night, he ſent in Word by a Serjeant, that about Four hundred *Spaniards* were coming to attack us: This cauſed no ſmall Buſtle; but by the Time we had made the neceſſary Diſpoſition for their Reception, he ſent in Word again, that they were retired. This Alarming and Contradicting continued for Four Hours, to the great Fatigue of our Garriſon. At Length the Commanding Officer, quite tired with this proceeding, ſent out an Officer from the Fort upon the next Alarm, to go and reconnoitre *where*, and *what* this Body was, that gave us ſo much Trouble. When he came to the Officer of the advanced Guard, he ſhewed ſomething that had very much the Appearance of a Body of Men in *white Cloaths*, the general Uniform of the *Spaniards*, with *black Hats* on: While they were looking at them, they ſuddenly diſappeared, which the advanced Officer ſaid, was owing to their being marched down into ſome hollow Ground. The Officer that was ſent out was puzzled, and knew not what to think: but however being unwilling to return, till he could give ſome ſatisfactory Account, he deſired the other to go with him a little nearer. They had not gone many Paces, when the ſuppoſed Body of Men appeared again; this obliged them to halt, when they again diſappeared. In ſhort, this appearing, diſappearing, halting and going on, brought them to the Diſcovery of what had given ſo many Alarms, which was neither more nor leſs, than a Grove of *Manchineel Trees*, whoſe bark is *white*, which the *Spaniards* to prevent our ſheltering ourſelves amongſt, had cut down to about Five Feet from the Ground, and had burnt the Tops of theſe Stumps; and this gave them *black Hats* to their *white Cloaths*. Add to this, that the Sky was full of flying Clouds that very frequently darkened the Moon, and then the ſuppoſed Party were fancied to be got into hollow Ground: but when *ſhe* ſhone out again in full luſtre, then the Party appeared, and ſeemed to be coming on: For it is well known, that when an Object is darkned by the Interpoſition of a Cloud between *it* and the Moon, as the Cloud withdraws, the Object ſeems to move. But had the advanced Officer only reflected, or gone *nearer* as the other did, he would ſoon have found his Miſtake, and known they were a fixed, and not a moving Body; for between the ſending in his firſt Alarm, to the Time the Officer came out to him, they muſt have marched, had they really been Men, an infinitely greater Space than was between him and the Grove: it not being above Four hundred Paces from him: however, upon the Diſcovery of what they *really* were, we paſſed the Remainder of the Night very quietly. This plainly ſtrengthens my Caution, of *not believing every Report*; nor *of truſting any one's Eyes but your own.* I would by no means be underſtood to reflect on this Gentleman's Courage or Capacity: the *former* he had in an eminent Degree, and being then but a young Officer, the *other* only wanted improving, which he took ſuch Care to do, that at the Battle of *La Feldt*, I think, he was killed, a Major, greatly regretted by all who knew him.

When you are convinced of any thing from your own Obſervation, then *ſend in* an Account of it by a Serjeant, or if you have *Inferior Officers* under your Command, ſend it in by one of them; but by no means go in yourſelf: This is a very abſurd Practice, and ſubjects an Officer to very diſadvantageous Opinions of him; if not of his Courage, at leaſt of his Capacity. In the mean Time prepare your Party to make a proper Reſiſtance, in Caſe of being attacked: Should *this* happen before you get a Reinforcement, or receive Orders for the Regulation of your Conduct, defend your Poſt as long as poſſible: but if you are overpowered with Numbers, endeavour to make your Retreat as before directed: And ſee the *Articles of War.* *

If it ſhould be a ſmall FORT or CHATEAU, you have to defend; it is moſt likely you will be inveſted before you know any thing of the Matter. A Summons then will be ſent you; but by no means liſten to it; at leaſt till they have brought, *and fired* their Cannon againſt you; for *Muſket-balls never yet made a Breach.* This will give even the Enemy, a good Opinion of you: For

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* Sect. XIV. Art. XII.

Courage is admired, and its contrary deteſted, in Friend or Foe. When you have defended *it* as long as poſſible, without any Proſpect of Relief, and are apprehenſive of being taken by Storm: then, I think, you may ſurrender on the beſt Terms you can obtain for yourſelf and little Garriſon, without any Stain on your Character. When you have done all that Man can do, for Impoſſibilities cannot in Reaſon be expected, you have diſcharged your Duty, and will be applauded for it. It is not the Surrendering, when you have defended yourſelf to the laſt Extremity, but the ſcandalous Surrender upon the Appearance of an Enemy, or before a Shot, *a Cannon-ſhot* I mean, has been fired, that fixes an indelible Blot upon an Officer's Character.

In ACTION, or GENERAL BATTLES, be very attentive to Orders. *Here* you have nothing left to your own Diſcretion: It is only required of you to obey: Encourage then your Men by your own Example and

Letter XIX.

and good Behaviour, for they in general are pretty good Copyiſts, and if their Officers are too backward, they will be but too apt to imitate them. If they have a good Opinion of your Courage and Conduct, they will follow wherever you will lead, and pride themſelves almoſt as much in your good Behaviour as in their own. By no means employ yourſelf at ſuch Times with firing upon the Enemy: this will neceſſarily take off your Attention from your Duty. I have ſeen it done, but I think it is a very improper Practice: for I do inſiſt upon it, that it is no Part of an Officer's Duty to fire himſelf, but to ſee that his Men do it. I grant, if an Officer has a Fuſee in his Hand, and ſhould find himſelf to cloſely preſſed, and in Danger from one of the Enemy, he may, in ſuch a Caſe only, be allowed to fire for his own Preſervation.

If you ſhould be employed in a SIEGE, and be ordered upon the Attack, either of the Outworks, or the Body of the Place, if there are no Outworks, take

Care that the Men march with the utmoſt Silence, as the ſureſt means of ſucceeding in your Attempt: A Diſcovery too ſoon may only not fruſtrate your Deſigns, but may cauſe the Loſs of your whole Party. In all ſecret and ſudden Attempts, *Silence* is of the utmoſt Conſequence.

ATTACKS are ofteneſt made before Day-break; becauſe under Favour of the Night, you may poſſibly get to the deſigned Place, before the Enemy diſcovers you. Sometimes they are attended with great Succeſs when made at an unexpected Hour; at Sun-ſet for Inſtance: You come then upon them, when they look not for you, and conſequently are not ſo well prepared for their Defence. This Method is attended, in my Opinion, with another very great Advantage; if you ſhould not ſucceed in the Attack, the Darkneſs of the Night will ſcreen you in your Retreat, and a great many Lives may be ſaved by it: a Precaution not to be deſpiſed. *San Lewis de Bocca-chica*, in the *Weſt-Indies*, was attacked after *this*

this Manner: for when the Breach in the Face of the Baſtions was declared practicable by the Engineers, a proper Number of Grenadiers, &c. under the Command of *General* BLAKENEY,* was ordered to attack it, about Five in the Afternoon. In thoſe hot Climates, it is a Cuſtom during the great Heat of the Day, to lie down and ſleep, till near Sunſet. The Garriſon had done this: and I ſuppoſe the Heat had alſo ſo overpowered the Centries, that they likewiſe nodded in their Boxes, ſince we were not diſcovered, till we were within half Muſket-ſhot of the Breach; if we had, they might have made warm Work of it; for we were obliged to march openly on a Sand in the Front of one entire Face of the Fort; with a little Fort, on an Iſland in the Harbour, of Nineteen Guns on our Right; and Four Men of War, with their Broadſides, open to us on our Left; ſo that had they ſeen us ſooner, they might have rendered the Attack abortive, at leaſt at that Time, and have obliged us to retire with very great Loſs. However, we marched on undauntedly, expecting every Moment a general Diſcharge upon us. When we got pretty near to the Breach, we obſerved a Body of the Enemy, in the Baſtion on our Right, THAT we were to attack being on our Left: *This* Body pulled off their Hats, and waved them in the Air; which we took no Notice of, but puſhed on; (Deſerters afterwards told us, *this* was aſking for Terms) immediately a Drummer mounted the Walls, and began to beat; *this* we interpreted was putting us to Defiance and beating to Arms; but was afterwards informed it was the PARLEY, or CHAMADE. Our Men thinking they were thus inſulted, and put to Defiance, animated each other and marched on: The *Forlorn* mounted the Breach, and the Reſt followed in admirable Order; in ſhort, the Enemy fled out at the Ports, imagining, as we were afterwards told, that we were determined to give them no Quarter, and left us Maſter of the Fort, without firing a ſingle a ſingle Shot at us, except one ſwivel Gun from the Men of War, which killed a Man of the Fifteenth Regiment of Foot. This Succeſs attended our Attacking at an unuſual Hour. I am very certain the beating the *Chamade* was only to gain Time; for they had an admirable Faſcine Breaſtwork behind the Breach; ſo that in my Opinion, it was very lucky we did not attend to it: if we had, and the Terms they demanded had not been complied with or agreed to, this Breaſtwork would have coſt us a Number of Men, before we could have made ourſelves Maſters of it; or have greatly protracted the Siege. On this Occaſion I cannot help telling you another Affair that happened, becauſe it will ſhew you, that a young Officer, who has read, and improved by that reading, may give an uſeful Hint to a much older one, in ſhort to his Commanding Officer. As ſoon as we were Maſters of the Fort, in ſearching for the Magazine of Powder, leſt lighted Matches ſhould have been deſignedly left in them, four or five half Hogſheads of Wine were diſcovered, and reported to the Commanding Officer, who, elate with our unlooked for Succeſs, ordered the Heads to be knocked in, and gave the Soldiers Leave to drink them. This the younger Officer hearing, who had read of the Miſchiefs that had been done by the Enemy purpoſely leaving Wine behind them, and then rallying, attacking and defeating their drunken Conquerors, took the Liberty, with all due Deference, to tell the Lieutenant-Colonel the Danger attending ſuch an Indulgence; that as the Gates were not yet ſhut, and as we knew not what was become of the Enemy's Garriſon, if this was done by Deſign, and our Men ſhould get drunk, the Conſequences might be fatal, and very diſgraceful. He then ordered that Centries ſhould be placed over them, and that they ſhould not be touched till further Orders: This, ſaid the Officer, will be as bad as the other; the Centries will firſt get drunk, and then, as they will be incapable of minding their Duty, whoever will may follow their Example. What then would you adviſe me to do with them? aſked the Commanding Officer. Since, Sir, you have done me the Honour to aſk my Advice, replied the other, *ſtave all* the Caſks; you had better loſe the Liquor, than run the Riſk of loſing the Credit we have got, by ſo ill-timed a Gratification. This was accordingly done; but in the Morning another Caſk was found, when the Lieutenant-Colonel aſked the Officer, what he would have done with *this?* He thinking it a Sneer upon him, anſwered, That if he had thought it would have been taken amiſs, he would on no Account have adviſed as he did over Night; but that he thought it was right in every Officer engaged in the ſame Duty, to offer his Opinion againſt what he fancied had the Appearance of being ſo detrimental to the Service, as the giving ſo much Liquor to the Men would have been; for that a Thing might occur to one, which might ſlip another's Obſervation. The Lieutenant-Colonel anſwered, That ſo far from reſenting, he was highly obliged to him for the very prudent Advice he had given him; and that his ſole Reaſon for aſking him, was to ſee whether they might not both be *now* of the ſame Opinion. The Officer convinced that no Sneer was intended, told him, that the Caſe now was very different: Over Night there was Danger; but now there was none, eſpecially as we were to be relieved in an Hour's Time, therefore adviſed, that it ſhould be divided among the Men to refreſh them after their Night's Fatigue. This being quite agreeable to the Lieutenant-Colonel's own Opinion, it was accordingly done; and he did the Officer the Juſtice to tell the whole Story to the *General*, who ever after, had a good Share of Eſteem for him. The Lieutenant-Colonel was a brave, good, old Officer; but for want of a little Reflection might have fallen into a very fatal Error. And the Advice of the younger one will ſhew you the Advantage of Reading, and Remembering: *Theſe* enabled him to give the Advice he did: without *them*, it is not likely the Dangers of ſuffering the Men to get drunk upon *actual* Service, could have occurred to him. Reading may furniſh an Officer with the means of hitting off a lucky Expedient, greatly to the Advantage of the Service; but much more ſo, to his own Reputation and Honour.

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* Now Lord Viſcount BLAKENEY.

In *Camp*, or in *Quarters*, when you are upon actual Service accuſtom yourſelf, at going to Reſt, to lay your Things near you in ſuch a Manner, that you may be able to find them readily, and to dreſs yourſelf in the Dark. This may appear a trifling Precaution, but it really is not ſo: A ſudden Alarm, or call to Arms in the Night, frequently happens; Lights then are not eaſily to be come at, and you may trifle away ſo much Time in ſearch of your Things ſcattered at random, about your Tent or Room, as will cauſe you to come late to your Poſt, and ſubject you to Reproofs, or, which is worſe, to Reflections on your Character. By purſuing the Method I have propoſed, you can never be at a Loſs: you will ſoon be dreſſed and at your Poſt, and obtain the Character of an *alert* Officer.

Thus, Sir, I think I have not omitted any one material Thing, on which I thought it neceſſary to give you my Advice: if I have, your own Prudence muſt ſupply the Defect. What I have ſaid will, I hope, evidently point out to you, that to gain the Character of A GOOD OFFICER, *a cloſe Attendance at Quarters, Obedience of Orders,* and *a thorough Knowledge, and diligent Diſcharge of your Duty,* are abſolutely neceſſary; and alſo that *a prudent Oeconomy, a civil Demeanor to all Men, and totally abſtaining from all Vices whatever,* are as neceſſary to obtain that of A GOOD MAN Characters theſe, moſt honourable, and which *all Men* ſhould be deſirous of getting, and when got, of maintaining.

I have in the Courſe of my Advice generally perſuaded you from VICES upon a Principle of *Mo-*

Letter XX.

rality only; but I would fain arm you with a more ſovereign, a more infallible Antidote againſt them, and that Antidote is RELIGION; *whoſe Yoke is eaſy, and the Burden light.* Do not think that I am going to turn *Preacher*; that is neither my Province, nor my Intention; but as I was never yet aſhamed of being known for a CHRISTIAN, I would recommend a religious Life, not the Rigidity of a *Carthuſian*, or a *Methodiſt*, as the means of making you a better *Man*; and of inſtigating you to a Diſcharge of your Duty as a Soldier, upon the Principle of *Conſcience.* I would have you Brave from a Senſe of Duty, and not from Vanity, or Intereſt. Your Pay will not be leſs *here*, for expecting a Reward *hereafter*; nor will your Actions be leſs illuſtrious, by riſing on the Baſis of Virtue. It will be well worth your while to raiſe your Ambition to this noble Height, for I could never yet be induced to believe, that the Duties of a *Soldier* were incompatible with thoſe of a *Chriſtian.* On the contrary, I am ſure religious Men muſt make the beſt Soldiers. *Religion alone* can furniſh them with the only true, the only real Courage. *Religion alone* will cauſe them to have no Dread, Anxiety, or Fears for Futurity; and conſequently, will make their Behaviour in Action more regular and uniform, than the poor abandoned Wretch whoſe *bad* Life *then* ſtares him in the Face, and whoſe Behaviour *there* ſufficiently indicates the Diſturbance in his Breaſt. With what Serenity of Countenance HE faces Danger, who has no Reflexion, but that of having done his Duty to GOD and MAN, to the utmoſt of his frail Abilities; for it is Sin alone arms Death with Terror: Innocence *dares* provoke it, and even *charge through Hell:* For Death can only take from pious *Chriſtians* a Life they *muſt* ſurrender to Nature; its Power only reaches the Body, and its Dominion expires with our laſt Breath.— With what Dread, what Anxiety and Fears muſt HE be poſſeſſed at ſuch a Time, whoſe Mind is diſtracted with Horrors accumulated for the Ills he has committed: Terrible muſt be his Situation indeed. For you may as ſoon ſtrike Fire out of Ice, as Valour out of Crimes. Keep therefore yourſelf clear of Sin: You will fight with a good Heart, if a good Conſcience follows you to the Engagement, and will either come off a *Conqueror*, or fall a *Hero:* But if Crimes draw upon the Soul, whilſt *Muſkets* and *Artillery* play upon the Body, Fortitude will not long ſtand by you, Courage without a good Conſcience trembles at Hell, and leaves a Man diſpirited when he moſt needs Support. For who will charge an Enemy through Smoke and Fire, that fears the next Moment to plunge into everlaſting Torments? *If therefore you have a Mind to Fight well, reſolve to Live well.* Which of theſe Characters is moſt eligible needs no pointing out; and were HEREAFTER really but an idle Dream, a Man that would wiſh to diſcharge his Truſt with Applauſe, would certainly prefer the former Way of Life to the latter; he would at leaſt, die quietly,

etly, and leave a deſirable Character behind him, tho' he ſhould neither meet with Reward nor Puniſhment. But as it is certain, whatever ſome *Fools* and *Madmen* aſſert to the contrary, that there will be a Day of Retribution hereafter, when all will be Rewarded or Puniſhed for their good or evil Deeds here: *What manner of Perſons ſhould we be in all holy Converſation and Godlineſs?*

A Soldier who ſeriouſly worſhips his GOD, cannot help being aſſured, *that the Eyes of the Lord are over the Righteous, and that his Hand will cover him in the Day of Battle:* And knowing this, *he will not be afraid for any Terror by Night; nor for the Arrow that flieth by Day; nor for the Sickneſs that deſtroyeth in the Noon-day. A Thouſand ſhall fall beſide him, and Ten Thouſand at his right Hand, but it ſhall not come nigh him: For he ſhall give his Angels charge over him, to keep him in all his Ways.* Here is great Encouragement for a Soldier to be Religious ſurely, if nothing elſe would make him ſo! On the contrary we are as well aſſured, *That Evil ſhall hunt the wicked Perſon to overthrow him*; *and that he ſhall not live out half his Days.* This Threat I ſhould think ſufficient to open their Eyes, and excite a Reformation of Manners, did not daily Experience ſadly evince the contrary. Provide therefore for *your Soul*, and GOD will provide for your Honour. If your Name *be* forgot in the Annals of Time, it will make a noble Figure in thoſe of Eternity.

To prove that *Religion* was never thought diſgraceful to a Soldier, look back into the Hiſtories of Paganiſm, and there you will ſee, that the Generals who made the greateſt Figure, were thoſe who made a ſcrupulous Diſcharge of their Duty to their Gods, one of their principal Studies. Though the Object of their Worſhip was miſtaken, their Piety was no leſs remarkable and worthy our Imitation in this more enlightened Age. In a Hiſtory of much greater

Authority and Credibility, I mean THE NEW TESTAMENT, you may read of a worthy *Centurion* who built a Synagogue for the *Jews*: This ſurely was from a motive of Religion, and from nothing elſe. In another Part of the ſame *Book*, you may alſo read of a pious *Centurion* called *Cornelius*, who tho' a Gentile, in other Words a Heathen, was ſo remarkable for his Prayers, Faſtings and Alms-Deeds, that, if it is not too bold a Phraſe, GOD took the Pains of ſending an *Angel* to him, to tell him who to apply to for his Inſtruction, and to point out to him the Way of ſerving him more acceptably.

But leſt theſe Examples ſhould not be of force ſufficient to convince our modern fine Gentlemen, who ſet GOD and RELIGION at Defiance, I will add a few of a later Date. I have read of a *General*, who always uſed, when going on to Action, to pull off his Hat at the Head of his Troops, and with an audible Voice pronounce this pathetic

Prayer; *O my God, if in the Hurry of this Day's Duty I forget Thee; forget not thou me, O Lord.* It is recorded of the late *King* WILLIAM, and the *Duke of* MARLBOROUGH, that before an expected general Engagement, they have paſſed the whole Night in Prayer; and before they went out to Head their Troops, have received the SACRAMENT from the Hand of their Chaplains. Did they fight ever the worſe for this? or, was their Courage, or military Conduct ever called in Queſtion for it? I think not. *Religion*, then profeſſedly makes the beſt Soldiers: and if nothing elſe would make them Religious, *this* of a conſcientious Diſcharge of Duty, ought to be ſufficient Encouragement to the Practice of it; ſince he who obeys and ſerves his GOD, to the utmoſt of his Power, will exert that Power alſo to the utmoſt, to ſerve and obey his KING.

Be not then, on any Account, laughed out of your *Religion:* nay I will add, be not laughed out of your *Soul.* When *Bleſſings*, *Honour*, and *Immortality* are offered to you with an out-ſtretched Hand, be not ſo wanting to your own Intereſt as to thruſt them from you; nor idly reject them, for fear of the Sneers of thoſe poor undone Wretches, who mock at all that is good, or praiſe-worthy: But pride yourſelf in the glorious Appellation, and ſtrive to diſcharge the Duties of a CHRISTIAN.

If your military Avocations prevent your attending upon the public Prayers in CHURCH, (See *Articles of War*) * at leaſt you can never fail of Opportunities for private Prayer in your Retirement: and at all Times a few pious Ejaculations made be made uſe of, and applied to particular Emergencies as they may happen. If at your firſt Attendance at *Church* you ſhould even go more out of Faſhion, than a real Inclination, yet may a conſtant Perſeverance

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* Sect I. Art: I.

in going *there*, at laſt make you be effectually convinced of *the Beauty of Holineſs*, and that *this* is the only true Way to Happineſs here and hereafter, and the only Path to Peace.

Foreign Troops have a very laudable Cuſtom amongſt them, and very worthy of Imitation: At certain Hours they turn out under Arms, particularly their Guards, with their Officers at their Poſts: at a certain Beat of the Drum, the whole kneel down, and I ſuppoſe, ſay a ſhort Prayer; (their Army, I am told, do the ſame juſt before they begin to engage;) upon the ſecond Beat of the Drum they riſe up and turn in again to their Guard-Room. This Practice, *at leaſt* carries the Face of *Religion*; a Thing that *Engliſh* Officers and Soldiers in general ſeem to deſpiſe: As they will not practiſe it really, they even deteſt the Appearance of it. But this Cuſtom, in my Opinion, is really good: For it gives a Man of a ſerious Turn of Mind an Opportunity of offering up a ſhort Prayer, whatever the others may do, and of thus publicly teſtifying he is a CHRISTIAN, and that he is not aſhamed of being ſeen in the Diſcharge of ſome of the Duties of his *Faith*, and *Profeſſion*.

Another Reaſon ought to excite you to a religious Courſe of Life as a Soldier, and that is, it will bring down a Bleſſing on your Attempts for His Majeſty's Service, *Victory* and *Succeſs* will attend upon your Arms: *Glory, Honour, and a Ratification of the Juſtice of his Cauſe*, will reflect an additional Luſtre on your King; *This* is what every good Soldier ought to endeavour at: *This* is what every good Subject ought to pray for.

You might perhaps, from what I have ſaid on other Particulars as well as on this Head, ſet me down as a *cynical, moroſe* Man; one who is for abridging *Youth* of all its little Amuſements; and who looks upon every little Levity and Folly young People will run into, as damnable Sins: But you, Sir, know me better; you well know this is neither my *Character*, nor my *Diſpoſition:* and that no one is a greater Promoter of *innocent* Diverſions and Gaiety; and that none loves to ſee Chearfulneſs and Good-Humour go forward more than myſelf. What others may think of me or my Temper, if this ſhould get into other Hands beſide your own, is to me a Thing of the greateſt Indifference. I am only an Advocate for *Honeſty* and *Religion*, not an Abridger of *Harmony* and *Mirth*. For I do aver, if any Man has real Cauſe to be merry and chearful, it is the *Religious*, not the reprobate, profligate Man.

If what I have ſaid to you carries ſufficient Conviction with it to enable you to ſteer wide, and keep clear of thoſe fatal Rocks I have pointed out, I ſhall think the little Trouble I have taken very amply rewarded. But if you will not open your Eyes to Conviction, nor your Ears to Experience, but will wilfully run into *Riot*, *Debauchery* and *Ruin*, I can only remind you of the

Words of a very wiſe Man, one whoſe Name you have heard, I dare ſay, when you was a Child: *Rejoice, O young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but know thou, that* FOR ALL THESE THINGS GOD WILL BRING THEE INTO JUDGEMENT. But I have better Hopes of you, for I flatter myſelf your own good Senſe will apply what I have ſaid as it is intended, that is, *for your Good*; and that you will take my Advice in ſuch a Manner as that it may be conducive to your Benefit and Advantage. If *this* ſhould be the Caſe, how greatly will it encreaſe my Pleaſure and Satisfaction! In a Word, Sir, IF YOU WILL FEAR GOD: FAITHFULLY SERVE, HONOR, AND HUMBLY OBEY YOUR KING, AND ALL THAT ARE PUT IN AUTHORITY UNDER HIM: If you will DO UNTO ALL MEN AS YOU WOULD THEY

SHOULD DO UNTO YOU, there is little fear of your living a long and proſperous Life here, and of being happy to all Eternity hereafter; which that you, and all Mankind may be, is the earneſt and ſincere Wiſh of him, who is with great Truth,

DEAR SIR,

Your real Friend

and humble Servant.

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